A Threefold TREATISE OF THE SABBATH;

distinctly divided into

The { PATRIARCHALL, MOSAICALL, CHRISTIAN } SABBATH:

For the better clearing and manifestation of the truth in this Controversie concerning the *weekly Sabbath*.

By *Richard Bernard* Rectour of *Batcombe*.

Remember the Sabbath day to keep it holy, Exod. 20. 8. *as the Lord thy God hath commanded thee*, Deut. 5. 12.

LONDON,
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To the right Honourable the Lords Temporall in the High Court of Parliament.

To the Honourable the Knights, Citizens, and Burgesses in the House of Commons.

more especially

To the Grand Committee for Religion.
To the Committee for the Remonstrance.
To the Committee for Ministers maintenance and suppression of scandalous Ministers.

more particularly,

To the Knights, and Burgesses of *Somerset-shire*, or Parliament-men dwelling in that County, namely,

Sir JOHN PAULETT, Knight	Mr. POPHAM.
Sir WIL. PORTMAN, Baronet	Mr. LUTTERILL.
Sir JOHN STOWELL, Knight of the Bath.	Mr. BASSET.
	Mr. SMITH.
Sir RALPH HOPTON, Knight of the Bath.	Mr. PHELIPS.
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Sir EDWARD RODNEY, K.	Mr. KIRTON.
Sir PETER WROTH, K.	Mr. SEARLE.
Mr. DIGBY.	Mr. JOHN ASHE.

Right Honourable Lords, and you the Honourable Assembly of the House of Commons,

THere hath been no Christian Church beyond the seas, departed from *Rome*, which hath given so much honourable respect unto the Lords day (our Christian Sabbath) as

wee here in this our flouriſhing Kingdome and Nation: And it was our glory ſo to honour the Lord Chriſt; and it will be our great unhappineſſe to faile in this our Chriſtian duty, ſo confirmed by Scripture, and the generall practice of all true worſhippers of his glorious name throughout the whole Chriſtian world, the ſpace of theſe ſixteene hundred yeares.

Yet in this our time, and of late dayes, are ſtepped up among us certaine vaine men, prophane enough, who have attempted to deprive Chriſt Jeſus of his glory (in the religious obſervation of this day, grounded upon his glorious Reſurrection) and us of our ſpirituall conſolation, in keeping an whole day ſet apart for his worſhip and ſervice.

For this end, books upon books have beene written, and by licence paſſed the Preſſe, to take away the morallity of the fourth Commandement, never, in any age heretofore, doubted of; to make alſo people beleeve, that our Chriſtian Sabbath hath no warrant from thence, and that it is not of divine inſtitution, but alterable from that firſt day of the week, equallizing their deviſed holy-dayes with it, and allowing alſo the like vaine ſports upon this day, as upon the other dayes, calling ſuch as religiouſly ſet the whole day apart for holy uſes, *Sabbatarians*, and *Iudaizers*, thus reproaching, and in their ſenſe, belying thoſe that more truly honour Chriſt than they doe.

And that they might ſecurely go on in theſe their

their prophane errours without controule, and perſwade the more inconſiderate ſort, that what they have written, are truths, and unanſwerable; they have ſtopped the meanes of printing ſound Antidotes to their empoyſoned propoſitions, whereupon they have beene bold to inſult over godly orthodox Divines, with too many words of inſolency, ſcorne, and much contempt; which they have borne with great patience, waiting the Lords leiſure till he ſhould bee pleaſed in his good time to give liberty for the publiſhing of their learned labours, which have of long time lien by them.

And now (bleſſed be God) the time is come, the way is made open by your honourable wiſdomes, goodneſſe, power, and authority, for godly and learned men to diſcover the vaine boaſtings, and the folly of thoſe evill ones, to the view of all. Some of ours proceed polemically, and have made anſwer fully to the beſt eſteemed of thoſe prophane writers. Some only write poſitively, to diſcover the truth, and to make it knowne in a plaine way, that the meaneſt capacity may bee rightly enformed: This way have I taken in this threefold Treatiſe, humbly craving pardon for my bold preſumption in preſenting to your honourable view theſe my weak endeavours.

But the cauſe is Chriſts, and ſo deſerves acceptation and promotion: God hath appointed you at this time, as his worthieſt and meeteſt inſtruments for this end: I cannot therefore ſeek for other Patrons in exalting the honour of Chriſt,

which by theſe men hath been ſo diſhonoured, and his people ſo abuſed. For the redreſſe whereof, as you have nobly begun, ſo to proceed on to do ever valiantly in the beſt ſervice of your God, there ſhall not be wanting the hearty and earneſt prayers of

Your humble Servant

and Suppliant

RICHARD BERNARD.

London, March 26. 1641.

The

Faults to be corrected.

Page 3. line 21. *for* grant *read* ground. pag. 50. l. 24. *for* raigne *read* raine. pag. 57. l. 12. *for* no *read* only. pag. 59. l. 12. *for* to *read* by. pag. 71. l. 6. *for* fourtum *read* quartum. pag. 73. l. 31. *dele* before. pag. 78. l. 28. *for* John *read* Josua. pag. 95. l. 22. *set* and *after the word* reſt. pag. 127. l. 21. *for* plaucit *read* placuit.

The reſt of the eſcapes I pray the Gentle Reader to correct.

The Contents of the Patriarchall Sabbath.

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OF THE PATRIARCHALL SABBATH, AND THE ORIGINALL THEREOF.

Gen. 2. 3.

And God blessed the seventh day and sanctified it.

SECTION. I.

Of the first Sabbath, and why called Patriarchall.

IN these words is the institution of the Sabbath before the Law given on Mount Sinai.

I call it the Patriarchall Sabbath, because it was known and observed of the holy Fathers, of *Adam*, and of the other Patriarkes, till *Moses* and Israel received the Law. And to distinguish it from the Mosaicall and Christian Sabbaths, of which in the two Treatises following.

Some there be, and more of late, than heretofore, that do deny the Sabbath to be here instituted.

Because, say some of them, (for they be not all of one minde) that *Moses* delivered the words by a figure called *Anticipation* or *Prolepsis*: Other some, that they be words of destination, that in time to come the seventh day should be blessed and sanctified to Israel for the Sabbath day; and so the words not to be taken for a present Institution of the Sabbath day then.

So the Question is, whether the Sabbath day in this place of Genesis hath its first ground and establishment, and here its first institution.

Many of the Ancients, some of the learnedst Jewish Rabbies, very many judicious Divines among us Protestants, and divers learned Papists, do hold the affirmative.

Some (few in comparison of the other) do hold the negative, upon the former suppositions; suppositions I call them, for that they have no ground of Reason from either the Letter, or Circumstance of the Text.

SECTION II.

Of the conceit of an Anticipation or Prolepsis, and what it is.

Ostatus his conceit of an Anticipation in the words, was, saith *Catherinus*, *ineptum commentum*; and is indeed contrary to the plaine meaning of *Moses* his whole narration, and the letter of text.

Here its fit in the first place to shew what is an Anticipation.

It's the setting down of a thing in order of story before, which cometh to be so in order of time afterwards.

The Reason of every such Anticipation is from the Penman of the Historie, who writeth down things not as they were of old at the first, but as they then were, when he wrote the story.

Such an Anticipation here, some of them only so say, or do rest on others who affirme it, without allegation of reasons for this their conception, and brain birth.

But

But there is one of late who hath produced his grounds for it.

1. Because, saith he, the words may be thus translated: *And God hath blessed the seventh day, and hath sanctified it.*

Ans. 1. None so translate the words, otherwise than the former in verse 2. *Perfecit & requievit*, no advantage to be taken more in the word *hath blessed, and hath sanctified*, than in saying, *He blessed and sanctified.*

Hath, is but an English particle, and not of force in the Hebrew, in the Greek, or Latine, which yet if we adde to the other verbs, as, *He hath ended*, and *hath rested*, speaking of that same time, would be absurd.

Ans. 2. Thus to devise a Translation from all that have Englished the words, as a reason to build thereon a new conceit, is no sound dealing, but a perverting of the true sense.

2. For that diverse places are named elsewhere, by an Anticipation; saith he.

Ans. This will not conclude, therefore here is an Anticipation, because there:

For in those other places, there evidently appeareth the grant of the *Prolepsis*, why of necessitie it should be so taken: there would else manifestly be an untruth uttered, which cannot be here understood, when the words are taken, as they be in the text, as then, and at that time so.

Yet these two reasons, (for no more I finde) are onely the weak underpropers of their fancie.

SECTION III.

Arguments against this Anticipation or Prolepsis.

Argument 1.

Here the words may be taken literally without danger of any untruth, contradiction, or absurditie, there is no figure and anticipation.

For in a plain narration, to take the words figuratively, is to abuse the Scripture, and to make it as a nose of wax.

But these words, *He blessed and sanctified*, applied to that

ſelf-ſame ſingular day in which he reſted, have in them no falſhood, no contradiction, no abſurdity: Therefore here is no Anticipation.

Let any ſhew wherein the falſhood, the contradiction or obſurditie, in ſo applying and underſtanding of the words is; if they cannot, they muſt give over *Abulenſis commentum & figmentum.*

Argument. 2.

EVery Prolepſis is onely in places, or in the deſcription of things, and actions done by men, but not of Gods divine inſtitution, no inſtance can be given hereof.

But theſe words are not ſpoken of any place, nor act, nor thing of men, but an act of Gods inſtitution, who is ſaid to bleſſe and ſanctifie the day; and are words of his divine inſtitution. And therefore here is no Anticipation till it can be proved, that one may ſo differ from all other in holy Story.

Argument. 3.

IN every Anticipation, the name, act, or thing foreſpoken of in order of Storie, hath its dependance, and riſe from ſome thing following, yet before in order of time. For this is an Anticipation, as is before ſhewed: and it is moſt true, in every ſuch figure: See it in inſtances.

In *Bethel* is a prolepſis: *Gen.* 12. 8. from *Gen.* 28. 19.

In *Gilead* is a prolepſis: *Gen.* 31. 31. from *Gen.* 31. 47.

In *Gilgal* is a prolepſis: *Ioſh.* 4. 19. from *Ioſh.* 5. 9.

In *Bochim* is a prolepſis: *Iudg.* 2. 1. from *Iudg.* 2. 5.

In *Exo:* 16. 33, 34. which act was when the Tabernacle was built, and the Teſtimony made afterwards: *Exo.* 25. and 26. and 27. on which the truth of this act of *Aaron* dependeth.

In 1. *Sam.* 17. 54. is a prolepſis, for the act of *David* here mentioned could not be true, till afterward he won the ſtrong hold of *Zion*, and got *Ieruſalem*: 2. *Sam.* 5. 7.

In all theſe, and in every other prolepſis, there is ſuch a dependance ſo clear and evident, as none can doubt of the truth

of

of the figure, except we would faultie the narration with an untruth.

But now theſe words in *Gen.* 2.3. have not their truth dependant upon any thing after recorded in Scripture, which was before this act of God in time.

For who can ſay truely, and ſollidly prove it, that the words in *Exo.* 20. 11. were the inſtitution of the Sabbath in time before this in *Geneſis.*

For tis manifeſt that the Sabbath was kept before the promulgation of the Law. *Exo.* 16. 30.

And again the words in *Exo.* 20. 11. ſhew us, not what new thing God did then, but what he had done, when he reſted the ſeventh day, from his ſix dayes works in the Creation,

For as God telleth them what he had done in the very firſt ſix dayes in the beginning, ſo he told them what he did that very ſeventh on which he reſted from his work; he bleſſed, and hallowed it, and made it the Sabbath.

Therefore its to be concluded, from the nature of a true Prolepſis, and the dependance of that which is firſt ſpoken, upon that which maketh it ſo in time, that here is no Anticipation.

Argument. 4.

IN every Anticipation the thing ſo ſpoken of, is generally known to be come to paſſe before the Penman wrote it: as thoſe former inſtances do ſhew.

If here then were a Prolepſis, Gods bleſſing and ſanctifying the ſeventh day, ſhould have been known generally, and the inſtitution before *Moſes* tyme, who wrote this hiſtory of *Geneſis.*

If they will not acknowledge it was ſo known before *Moſes* wrote *Geneſis*, then is there no Anticipation.

If they grant it to be generally known, then muſt they yeeld that the Sabbath day was before the giving of the Law, and generally ſo known.

If they ſay it was known unto all Iſrael onely after the giving of the Law; then I ask them.

1. What Sabbath that was, which was knowne to Iſrael at the raining of Manna?

2. How they know that *Moſes* wrote *Geneſis* after the time of the giving of the Law? If only it was generally knowne from that time, and not before, from whence hee muſt take occaſion (as they ſay) to inſert the words into the ſecond of *Geneſis* and third verſe, by way of a Parentheſis.

Argument 5.

THey have no ground whereupon to ſettle their Prolepſis: no Scripture have ever any of them alleadged, but either the ſixteenth of *Exod.* or the twentieth, and eleventh verſe.

But in neither of theſe can they fetch their riſe for it Not out of *Exod.* the ſixteenth, for there are no words of Gods bleſſing and ſanctifying the day, mentioned in all that chapter.

Not out of *Exod.* the twentieth, for the reaſons forenamed in the third argument: Therefore in the words *Gen.* 2. 3. is no Prolepſis.

Argument 6.

EVery Anticipation in holy Story hath its ground for it within ſome convenient ſpace of time.

Uſually and commonly the thing anticipated is recorded within the ſame book where the Prolepſis is.

Sometime in the ſame chapter, *Jud.* 15. 14. 17. and 2. 1. 5. *Gen.* 31. 21. 47.

Sometime in the ſame verſe of the chapter, as in *Gen.* 33. 17.

Sometime in the next chapter, as in *Joſh.* 4. 19. and 5. 9.

Moſt uſually in the ſame book, though ſomewhat farther off in chapters, as in *Gen.* 12. 8. and 28. 19. yet the ſpace then within a mans age.

Seldome in any other book, though ſometime, as that in the firſt of *Samuel* 17. 54. and in the ſecond of *Sam.* 5. 7. when

when there is a continuation of the ſtory of the ſame perſon, whoſe act is the ground of the Anticipation, as is cleare in this inſtance of *David*, where the Anticipation and the act of *David* are within the terme of his life.

But here is a ſuppoſed Anticipation, not of a few yeares, or the age of a man, but the ſpace of one world, for 1657 yeares, and then into another for the ſpace of 450 and odde yeares, in the whole 2450 and more yeares. A monſtrous birth of a leaping Prolepſis for ſo many generations, not to be aſſented unto.

Argument 7.

IN every true Prolepſis, the very ſelfe ſame ſingular thing is to be underſtood in the Anticipation, and that whereon it dependeth: As *Bethel* in *Gen.* 12. 8. is the ſelfe ſame in *Gen.* 28. 19. not another *Bethel.*

But the ſeventh day in *Gen.* 2. 3. is not the very ſelfe ſame ſingular and individuall ſeventh day in *Exod.* 20. 11. as it was confeſſed, but the ſame in likeneſſe, ſaith one, and in ſucceſſive revolution; but the nature of an Anticipation doth not admit of ſuch a diſtinction. And here note further, that the words of *Exod.* 20. 11. whence they doe ground their Prolepſis, have not the word ſeventh day in them: for in *Exod.* 20. 11. it is ſaid, *Wherefore the Lord bleſſed the Sabbath day and hallowed it.* But in *Gen.* 2. 3. it is ſaid, *He bleſſed the ſeventh day*: ſo as *Moſes* kept not to the word preciſely, as he ought, if in *Gen.* 2. 3. there were a true Prolepſis. Therefore there is none.

Argument 8, *and laſt.*

EVery true Prolepſis is raiſed upon a ſure ground, and not upon a meere and uncertaine ſuppoſition, as is manifeſt in all the former inſtances, and in any other that may be produced.

But this Prolepſis is grounded upon a meere and uncertaine ſuppoſition, which is this, that *Moſes* wrote his ſtory of *Geneſis* after he heard the Law promulgated upon Mount Sinai, where he heard God to bleſſe and ſanctifie the ſeventh day

day to Israel: and therefore in writing of *Genesis* he occasionally inserted the words in *Gen.* 2. 3. by way of a Parenthesis.

Peterius is of opinion, that *Moses* wrote *Genesis* in *Midian*: *Euseb. Cæsariensis* holds it written before the Israelites comming out of *Ægypt lib.* 7. *cap.* 2. *de Præpa. Evang.*

But till they can prove this, every one may see their sandy building, and withall admire, that any learned men dare thus to wrastle with their wits to overthrow a divine institution.

Thus much for this Anticipation.

SECTION. IV.

Of another conceit concerning Destination, and what it is, also confuted.

IT is cleare that there is no Anticipation in the words, which some perhaps well weighing, have devised another shift to darken the plaine narration, that here should not be conceived a present institution of the first Sabbath: and this is by interpreting the words by way of Destination, which stiffely some maintaine contrary to the opinion and judgement of many learned men, aswell Papist as Protestant Divines as afterwards shall be shewed.

For better proceeding herein, to shew the error, and to cleare the truth: let us see, first what they meane by Destination, to wit, Gods purpose and intention to have the seventh day mentioned in *Gen.* 2. 3. to be the Sabbath day in actuall use, after the giving of the Law upon Mount Sinai, 2450 yeares after Gods creation of the world, and his resting on the first seventh day: this is their conceited Destination of the day.

1 What is meant by Destination.

Next, before I come to their Reasons, let us see what they yeeld us.

2 Our agreement.

First, that God bestowed a speciall prerogative, and preferment upon the seventh day, setting it apart from the rest of the week: That this was done (saith a learned Opposite) we all agree, but when it was done is the question.

Secondly,

Secondly, it is ſaid further, that when God had ended his workes, he ordained and appointed that the ſeventh day, the day of his owne reſt, ſhould bee that on which his Church ſhould reſt, and follow his example; and this was that great bleſſing and prerogative beſtowed on that day.

Thirdly, it is moreover granted, that the ſeventh day was from the beginning the day of Gods reſt, and might have been imployed as the Lords Sabbath; and ſome dayes doubtleſſe were thus beſtowed, and perhaps this.

Fourthly, and laſtly, that the cauſe and reaſon of the Sabbaths ſanctification, (to wit, Gods reſt) was from the beginning, though the ſanctification it ſelfe was a long time after

From all this note: Firſt, that the ſeventh day was the day of Gods own reſt; Secondly, that this his reſt was the cauſe or reaſon of the Sabbaths ſanctification; Thirdly, that as God actually reſted, ſo he then actually ſanctified the day, deputed and conſecrated it unto reſt; Fourthly, that this his reſt was exemplarie, he ordayning and appointing that the Church ſhould follow his example; Fiftly, that he ſet it apart from the reſt of the weeke; Sixthly, and ſo beſtowed upon it a ſpeciall prerogative and perferment, and a great bleſſing, which was his appointing it the day of the Churches reſting and following his example; Seventhly, that that day might have beene imployed as the Lords Sabbath, that ſome dayes doubtleſſe were thus imployed, and perhaps, the ſeventh day it ſelfe.

Thus farre wee accord, and if well weighed, it might eaſily overthrow their diſcord from us, and bring them home to us: for our diſagreement is only in this:

3. Our diſcord.

Wee ſay, that all this which they yeeld, was for the time preſent, by way of actuall uſe and employment: They ſay it was only by Deſtination, and Gods purpoſe to have it ſo, after he ſhould give his Law on Mount-Sinai, after the deſtruction of the old world, in a new

world, (as it were) after the Israelites delivery out of Ægypt 2400 yeeres from the worlds creation: How likely this is, let the indifferent Reader judge. But let us see their reasons.

4. Our Opposites Reasons.

1 *Argum.* *Moses* wrote *Genesis* after the giving of the Law, as *Beda* and *Abulensis*, with others, say: Therefore *Moses* hearing the Law of the Sabbath, wrote in *Gen.* 2. 3. of Gods purpose and intention, and of the Destination of the Sabbaths sanctification, after the giving of the Law.

1 *Answer*, This is not well proved, that *Genesis* was written after the giving of the Law, *Beda*, *Abulensis*, say so; *Pererius* and *Eusebius Cæsariensis* say otherwise: Set opinions against opinions. Secondly, there is no consequence from the Antecedent, *Moses* having heard the Law, wrote therefore in *Gen.* 2. 3. of the Sabbaths Sanctification, by Destination; here is a rope of sand indeed: for had he written those words in *Genesis* for the instruction of the Israelites, why mentioned not he the Law of God given at Sinai, to make more plaine the Destination, and the fulfilling of it? for reason would that hee should have done so. Thirdly, if the words in *Gen.* 2. 3 have reference to the Law, and are not dependent upon the verses going before, why doth not *Moses* in his writing of *Exodus*, mention some such thing either in *Exo.* 16. or 20. where he writeth of the Sabbath, or in other places, where hee mentioneth the seventh day? In *Deuteronomie*, chap. 5. where he repeated the Lawes, and giveth a reason of the Lords commanding to keep his Sabbath, vers. 15. where this Destination might aptly have beene mentioned, yet *Moses* speaketh not a word thereof.

2 *Argument*, *Musculus* doth translate *Sanctificatus* by *Destinatus*, and Mr. *Byfield* observeth that the originall Word signifieth to *prepare*: Therefore the Sabbath had not an actuall existence in the world from the beginning: The Rest was from the beginning, but the Sanctification it selfe was a long time after.

2 *Answer*, For the signification *prepare*, it signifieth not

not ſo properly, but figuratively, and ſo uſed ſomewhere, and ſo tranſlated, as in *Ier.* 12.3. but hardly in any other place in the whole old Teſtament, taken in this ſenſe. What reaſon is there to leave the proper and moſt common acceptation, and take a figurative, and ſo rare a ſignification of the word? Againe, a word of many ſignifications, muſt have the ſignification given it, as may be approved by the circumſtance of the Text, and not (as wee pleaſe) to apply it for our own purpoſe, without proofe. Thirdly, who knoweth not that to *prepare*, is for preſent uſe very often, ſee in *Exo.*16.5. *Num.*23.1. *Ioſ.*1.11 and *Eſther* 5.4. *Pſal.* 147.8. *Mark.* 14.12.15. therefore it is unſound, from a bare ſignification to conclude a future Deſtination for a very long time after.

2 For *Muſculus* expreſſing of it *Deſtinatus*: I anſwer firſt, that none tranſlateth the Text it ſelfe ſo. *Iunius* and *Tremellius*, *Arias Montanus*, *Pagnine*, *the Septuagint*, *the Chalde paraphraſe*, *the vulgar Edition*; all of them tranſlate it by *Sanctificavit*, and none by *Deſtinavit*. Secondly, no where do the Dictionaries expreſſe the Hebrew Word in *Gen.*2.3. by *Deſtinavit*, but by *Significavit*: Why therefore ſhould a ſingular expreſſion by any on ſingle man occaſion any to wreſt a Text of Scripture, from its common and plaine ſenſe, to uphold a new device? Thirdly, though *Muſculus* doth thus expreſſe the Word, doth hee therefore coyne ſuch an interpretation? He doth not. And therefore his Deſtination is no more, but the ſetting apart of the day to bee a Sabbath, to ordaine and chuſe it for that end. Fourthly, that none may be deceived by the Word *Deſtination*, wee muſt underſtand that there is a double Deſtination.

See *Avernarius Schindlerus* and the reſt.

1 A *future Deſtination* for time and imployment, the time longer or ſhorter, as there is uſe of the thing deſtinated to future time, becauſe the thing deſtinated in Gods decree, hath not exiſtence or being before ſuch a time. This was the Deſtination of *Cyrus* ſpoken of by *Eſai* 44.28. and 45.1. long before he was borne, and when he was made King, in the firſt yeere of his raigne, he performed that which God had deſtinated him unto, *Eſdr.*1.1. *2 Chro.*

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2 *Chron.* 36. 22. To this kind of Destination must be referred, *Ieremie* to bee a Prophet before he was borne: So *Iohn Baptist* Christs fore-runner, and Saint *Paul* a chosen vessell to beare Christs name before the Gentiles and Kings, and the Children of Israel. And this Destination may be spoken of Christ ordained to be the Messias, and to shew himselfe to bee so in his appointed and destinated time. Now this Destination is indeed nothing else, but Gods preordination of a thing to bee which hath not either present being, or not fitly the time come for the use and imployment thereof; but neither of these can be said of the day on which God rested, as is cleare by what is before ganted by our Adversaries.

Acts 9. 15.

2 *Present Destination* for time and imployment, so also as the thing *Destinated*, be for continuance, and may come to a greater solemnity, more at one time than at another: as for example to evidence it in persons, places, and times.

1 For persons, the Levites were destinated to the service of the Tabernacle, and were actually admitted to the service thereof, presently upon their choyce; for they were fit, and the time seasonable for the use the Tabernacle.

2 For places, when the Tabernacle was made, it was destinated to the solemne worship and service of God, and was presently employed; so was the Temple after *Solomon* had built it.

3 For times, *Abib*, *Exod.* 12. 2. was appointed the beginning of Monthes, and the fourteenth day of the Month destinated to the eating of the Passeover; and though it was to be continued for the times to come, and to bee observed with greater solemnity, yet then was it actually in use. So that with the institution, there was the present observation; though with greater solemnity afterwards performed. Thus may we think of the first seventh day Sabbath, so destinated for a Sabbath to be kept with greater solemnitie, after Israels deliverance out of Egypt; yet nothing hindereth to beleeve, if we take what before is granted, that there was a present observation of the day. What I finde to bee objected against this,

is

is answered in this Section afterwards.

3. *Argument*, Solemn Feasts, memorialls of Gods great mercies, were ordained in *Sinai*, but destinated to be kept holy in *Canaan*. So that between the institution, and observation may be a great distance. And therefore it is not unreasonable to hold the observation of the first seventh day Sabbath to be deferred to the time after the Law given.

1. *Answ.* Yet here is a great difference between a few yeers in one age, and many ages through out the old world, and the ages following for above thousands of yeers. Secondly, There was at the time of the institution of those Feasts, the time and place appointed when they were to be kept, but no such thing in *Genesis*, touching any future time, for the observation of it, for then the fancied destination had been clear, and the question had been ended. Thirdly, There was no reason for the keeping of some of those solemn Feasts, as the feast of weeks, or of harvest: *Exo.* 34.22. because in the wilderness they did neither sow nor reap: So the Feast of Tabernacles after the gathering in of corn and wine, *Deut.* 16. 13. because then they dwelt not in houses, to make them boothes, to remember that in the Wilderness they so dwelt, for as yet they were in Tents in the Wilderness; nor had they fields of corne nor vineyards to gather in corne and wine. Therefore there was reason for destinating the observation of those Feasts till afterwards. But such sound reasons of destinating the observation of the seventh day Sabbath for so many hundred yeers are yet to seek: The Passeover they kept when it was instituted, and after, in the wilderness: *Num.* 9. 1. 5. and so no doubt other holy dayes then instituted, such as then could be kept.

4. *Argument*, The reason and ground of the observation of the Sabbath was not till Israels comming out of Egypt; *Deut.* 5. 15. where it is said, that Israel was a servant in Egypt, and that the Lord brought him out with a mighty hand; Therefore the Lord his God commanded him to keep the Sabbath day: We see hence, that the keeping of the day did depend on such a deliverance; therefore we may well acknowledge a destination for the observation, till the

ground of the obſervation become to paſſe, which was not till then.

1. *Anſw.* It is granted before, that the cauſe and reaſon for the Sabbath, was Gods reſt. Secondly, in *Exo.* 20. 11. It is rendered as the only reaſon why God then commanded the obſervation of the Sabbath; Nor did God himſelf give any other reaſon or ground for the keeping of it holy, but only his bleſſing and ſanctifying of the day on which he did reſt: Therefore this was the ground of obſerving the day; which ground was laid down at the beginning of the world, as before is acknowledged; and therefore there was no need of a deſtination to expect another ground for the obſervation of the day ſo many hundred yeers after. Thirdly, Concerning deliverance out of Egypt, it is prefaced by God himſelf before all the Commandments, as a ſtrong motive from his mercy, to move Iſrael to the obſervation of every Commandment, and not of the fourth alone: For upon the rehearſall of that benefit, the Lord gave them that his whole Law, conſiſting of ten Commandments. Fourthly, the former part of verſe 15. in *Deut.* 5. is to be read as within a Parentheſis, ſo as the beginning of the later part of it, at *therefore*, muſt have relation to *reſt* mentioned in the end of the fourteenth verſe, and not to the deliverance out of Egypt, mentioned within the parentheſis, as the ground of the Sabbath: for (if it be marked well) it beginneth with *remember* that thou waſt a ſervant, to move them to pity their ſervants, as God in mercy pitied them, to bring them out of Egypt with ſo ſtrong an hand. So thus rightly underſtanding the text, it is altogether impertinent to be brought for deſtinating the keeping of the ſeventh day, till Iſraels deliverance out of Egypt. It is to be lamented that men of good Learning ſhould wrong Gods word with ſuch a Miſinterpretation, to uphold a meere imaginary Deſtination, which neither Wit, nor Learning can make good.

5. *Argu.* It is as clear as the Noon-day, from *Nehe.* 9. 14. that the weekly Sabbath was made known to the Iſraelites under *Moſes* at Sinai, and not before unto their Fathers: And therefore the place in *Geneſis* muſt be underſtood by way of deſtination.

Anſw.

1. *Anſw.* Note well, the place in Nehemiah is reſtrained to *Sinai*, whereof it is ſaid, that God made there the Sabbath known to Iſrael; yet before that, Iſrael knew and kept the Sabbath in the wilderneſſe of *Sin*, *Exo.* 16. 1. 26. before they came to *Sinai*. Secondly, ſeeing they knew the Sabbath before they came to *Sinai*, the words *thou madeſt known* muſt not be interpreted of a knowledge of bare information of that which they knew not before, but of a knowledge of farther ratification at *Sinai*, for there his holy Sabbath was made known to them,

1. By his own perſon, but before in *Exod.* 16. by *Moſes*.

2. Now more certainly by a lively voice, and Gods own writing; when before it was delivered by tradition to the Patriarches, and not in writing.

3. More fully concerning the perſons which were to obſerve it, not only the Parents, Maſters, and Magiſtrates, in their own perſons, but their Sons, Daughters, Men, and Maidſervants, their Cattell, and the Stranger within the gates.

4. The manner alſo preſcribed, not to do any ſervile work on the day. Theſe things he made known unto them, and all this to all Iſrael at once by his voice of Majeſtie from heaven, which was never done before, nor ſo made known to their Fathers.

Laſtly, if any yet will conceive it of ſuch an informing them of which neither they nor their Fathers ever knew before, I deſire them plainly to ſhew me, why God ſhould conceale from all the holy men of God, from *Adam* to *Moſes*, his reſting on the ſeventh day, his ſetting it apart for a Sabbath, deſtinating it for his Church to reſt on, and to follow his example in time to come? Let any one give any inſtance at any time where God really deſtinated any thing, time, place, or perſon for future uſe, and did not make any acquainted with it to live in expectation of it? There may be inſtances given to the contrary. Then this will follow, that God deſtinating the ſeventh day for Sabbath in time to come, as they ſay, the deſtination was made known to the Fathers, and therefore they knew of a Sabbath before the time that

Nehemiah

Nehemiah ſpeaketh of, eſpecially conſidering, what an Oppoſite doth freely acknowledge.

1. That the ſeventh day might have been imployed as the Lords Sabbath.

2. That ſome dayes, doubtleſſe, were thus beſtowed: And,

3. Perhaps that day: Could then all the Fathers be ſimply ignorant of the ſeventh day Sabbath?

Thus have I ſhewed the ſtrongeſt arguments for deſtination that I can read of in any of the laſt diſputers for it. Now I come to the Reaſons, againſt this fained deſtination.

Reaſon 1.

EVery Hiſtory is made of things exiſtent, but if the words in *Gen.* 2. 3. be to be underſtood of what God intended to doe, and not what he then did, the words ſhould not bee hiſtorically taken, but prophetically interpreted. But *Moſes* wrote in *Gen.* 2. 3. an hiſtory, as all the words before and after, and the words themſelves plainely laid downe in the verſe, fully demonſtrate: Therefore is there no Deſtination, except the deſtinated time to come were ſet downe expreſly in the words hiſtorically, whereby it might be underſtood in the hiſtory what then God did, and what plainely hee appointed men to doe afterwards: for ſo it loſt not the nature of an hiſtoricall narration, both in telling of the thing done, and in the appointing of what ſhould be done: if it be, I ſay, with a cleare expreſſion, as is required in the nature of a Story.

Reaſon 2.

THere is no Deſtination of that thing for future time only, which hath actuall being, and aptneſſe in it, for preſent imployment: For future Deſtination is only for deficiency in theſe two reſpects.

But the ſeventh day was from the beginning, the day of Gods reſt, and the ground of mans reſt; (this is granted.) And that day had its ability, and every way was as fit then for an holy Sabbath as ever it was afterwards. This is true

(from

(from the Adverſaries grant) to wit, that from the beginning it might have beene imployed as the Lords Sabbath, and perhaps had ſo; it then had an aptneſſe to be an holy Sabbath.

Therefore Deſtination for only time to come, is an idle imagination.

Reaſon 3.

IF it bee, with a doubtleſſe, that from the beginning ſome dayes were imployed as the Lords Sabbaths, and is granted for a truth: Then, without doubt, was the ſeventh day from the beginning ſo imployed as the Lords Sabbaths. For what day could they ſo groundedly take for a Sabbath, as Gods onely reſt-day? or what day could they ſo properly hold to be the Lords Sabbath, as his owne day which himſelfe bleſſed and ſanctified? as the Text ſaith, and is denied of none.

Therefore the ſeventh day from the beginning, being beſtowed as the Lords Sabbath, the obſervers of the day, held it fit for preſent uſe, and conceived it not in the words of the text a future deſtination for ſo long time, as is groundleſſely imagined.

Reaſon 4.

THat which belonged alike to all, from the worlds beginning to be obſerved by all, the ſame to bee paſſed over as not obſerveable of any, but deſtinated to a peculiar ſort, which ſhould bee borne after many generations, is not reaſonably conceived to be true, but to bee held as a feigned untruth.

But ſuch a thing is this imagined future deſtination: For it put off *Adam*, *Seth*, all the holy men of God 1600 yeeres before the Floud; *Noah* and *Shem*, with the other holy Patriarchs till *Abraham* after the Floud; and from *Abraham* to *Moſes*, and to Iſraels deliverance out of Ægypt, from obſerving the day of Gods reſt, and therein the remembrance of the worke, and Worlds creation alike, belonging unto all; as if it had only concerned

the Israelites, and not the holy Fathers from the beginning; which none will averre I suppose. Therefore this Destination is but a fiction.

Reason 5.

THe ground of the future Destination of the observation of the seventh day being false, the Destination it selfe falleth, and is false, as will be granted.

But the ground of this their Destination, which some lay to build it upon, is false, (*viz.*) the Israelites deliverance out of Egypt; for their proofe out of *Deut.*5.15. faileth them, as before is made manifest: Therefore there is no such Destination as is pretended.

Reason 6.

IF God did on the seventh day actually rest, and at the same time actually sanctified it, as is confessed to bee for the present, the Churches Sabbath: Then he put *Adam* into the right of actuall use of the day, and not destinated it only for the time to come: But Gods actuall resting, was the ground of his actuall sanctifying of the day, and his actuall sanctifying of the day, made it ready for present use; neither was there any thing that could hinder *Adam* from observing of it at that present, for the Lords owne Sabbath. And if it be perhaps said, that a Father having many sonnes, may determine one to be his heire, yet not presently put him into the possession:

I answer, that may be, because the Father will not dispossesse himselfe, of that himselfe stands in need of: And also that sonne may perhaps die before him, and before his other brethren. Therefore is not this simily fit for this purpose, neither doth it any thing weaken the argument.

Reason 7.

THere is not the least intimation in the Text of any decree of a future Destination, and deed to be done, but a plaine narration of that which then was done. For *Moses* sayth, *God blessed the seventh day and sanctified it.*

it. Againe, the words before, in verſe ſecond, concerning Gods ending his work, and his reſting on that ſeventh day, and the reaſon added to the reaſon in the words, of verſe third; why he bleſſed and ſanctified it, binde the act of God to be underſtood of the time then, and not of a time foure and twenty hundred yeeres after.

Moreover *Moſes* the Penman, writeth the Storie of Gods reſting, as an act done then, as all ackowledge: ſo he ſpeaketh of his bleſſing and ſanctifying the firſt ſeventh day, as then bleſſed and ſanctified. For he holdeth in all, the ſame forme of ſpeech: *He ended, he reſted, he bleſſed, he ſanctified:* when he did the former, he did the later, as the words ſhew without any variation, at the firſt reading of them, to any indifferent judgement. Laſtly, no inſtance in holy Writ can be produced to defend ſuch a gloſſe, and to make ſuch a comment upon a Text ſo cleare as this is: Let them bring forth any one Scripture, to warrant ſuch an interpretation in an Hyſtoricall narration.

Reaſon 8.

GOds work is ever the ground of every Feſtivall, ordained for a remembrance thereof, and ſolemnly to bee kept of thoſe of that time, when the work was wrought; and not deſtinated to a day obſerved for many ages after: ſee for this all the Feſtivalls in Scripture, ordained either by God or man. The work of God had its preſent remembrance upon the inſtitution of the day, when it was to be obſerved for the memoriall thereof.

It is abſurdly unreaſonable, to think that God working a work never to be forgotten, will appoint a day to bee obſerved for the remembrance thereof, to none then living, but onely to thoſe who ſhould live 2400 and odde yeers after.

Reaſon 9.

GOds own words in *Exod.* 20.11. make *Moſes* diſcourſe in *Gen.* 2.3. to bee underſtood of the then

bleſſing and ſanctifying the day: For God ſayth not, *Exod.* 20. 11. Wherefore I the Lord now at this preſent doe bleſſe and ſanctifie the Sabbath day: but hee ſpake (as all reaſonable apprehenſions may eaſily conceive) with relation to his acts paſt, as to his works on the firſt ſix dayes, ſo to his reſt on the ſeventh day, bleſſing and ſanctifying the Sabbath.

Reaſon 10.

THe ſix dayes of Gods work, were preſently exemplary, and all men in the Church from the creation, have taken them for preſent uſe: What reaſon is there in the Text, *Gen.* 2. 3. to conceit a Deſtination of the uſe of the ſeventh day, not exemplarie till 2400 yeers after?

Can it reaſonably be imagined?

1 That God would informe *Adam* of his work of creation, and of the ſpace he did take to create all things in, to wit, in ſix dayes (for *Adam* could not know that God had made the world in ſix dayes, except God had ſo informed him) and not acquaint him with the uſe of the ſeventh day alſo?

2 Can we imagine, that God diſtinguiſhing the ſeventh from the other ſix, yet would leave it for uſe in common with the ſix, for ſo long a time?

Can wee think, that Gods work in ſix dayes, put men into the preſent poſſeſſion and uſe of the ſix dayes, and his reſt on the ſeventh day, not afforded unto them, the preſent uſe thereof?

4 Can we ſuppoſe in any reaſon, that the Sabbath day, was only needfull to the Iſraelits in the Wilderneſſe, and of no uſe to Gods people and Church before the Floud, nor after till thoſe dayes?

There are other reaſons which are brought out by ſome for this Deſtination, but they are without any waight of reaſon.

Reaſon

Reaſon 1.

THere is no Hiſtoricall narration of the obſervation of the day.

Anſw. Yes, the obſervation of the Sabbath is mentioned and plainly witneſſed, *Exod.*16.30.

Reaſon 2.

THere was no Commandement given to *Adam*, concerning his reſting upon the day.

1 *Anſw.* There was no Commandement for whole ſix dayes working, but only Gods example propounded for imitation.

2 This reaſon concludeth not a Deſtination of the day, till *Moſes* his dayes, nor any Deſtination at all, for:

3 It was needleſſe to give to *Adam* any Commandement affirmative in his ſtate of innocency, becauſe he was filled with great wiſdome, with holineſſe, righteouſneſſe, and uprightneſſe; and it was enough for him to ſee Gods example of reſt, as a pattern before him, to make him to follow him: for he could not but know, by his excellent wiſdome and knowledge, that God was to be imitated, and hee bound to take his example for imitation: Hee alſo knew that God bleſſed and ſanctified the day, not for himſelfe to keep it holy, but for man.

Reaſon 3.

IT is repugnant to the opinion of the Doctors of the Church, that God impoſed upon *Adam* in his innocency, any more poſitive precepts but one, which was that of the forbidden fruit.

1 *Anſw.* This reaſon concludeth not the Deſtination: It followeth not that in *Gen.*2.3. there is a Deſtination, becauſe Doctors hold only one poſitive precept, given to *Adam*: for the plaine narration hath not its dependance upon either one, or more precepts given of God to *Adam*.

2 This argument imployeth that the words in *Gen.*2.3.

should be a Commandment, or else needs must they afford a Destination; but though it should be granted, that there is no Commandment, yet the simple narration of the truth of Gods resting then, and his blessing and sanctifying the seventh day, preventeth the Conceit of any future Destination.

Reason. 4.

THat the Law of the fourth Commandment was not agreeable to the state of innocency.

Answ. The Circumstances of the fourth Commandment to men, as they stood under the fall, and as the Law was given to the people to rest, their men, and maid-servants, sons and daughters, with cattell and stangers, after toylesome labour, could not agree with *Adams* state of innocency; but the fourth Commandment to keep holy the Sabbath day might be agreeable to *Adam* in innocency.

1. It would and did well agree with *Adam* to be an Imitator of God, but God rested on that day, and was refreshed. *Exo.* 31. 17. Therefore it was no whit disagreable to *Adams* innocency to rest after the example of the Lord his God, and to keep a Sabbath.

2. *Adam* was to work six dayes (though his labour was delightsome, and not toylesome) in imitation of God, and therefore to rest the seventh day, because God did so: This is reason enough, if no more can be said for it: For albeit *Adam* toyled not his bodie with payn and sweat, yet his mind was attent to his weekly businesse while he laboured, and six dayes were destinated to his labour: but now on the seventh day his bodie was altogether freed from all labour, and his minde also from attending to it, and the whole man set apart for an holy rest unto the Lord, which befitted him well.

3. Though on the other dayes he served God, yet neither the dayes, nor he on those dayes were immediatly consecrated to God, as this day was, and held also for holy duties, and to attend upon God immediatly; who in that happy estate did in a visible apparition manifest himself to him:

And

And what know we what *Adam* did, and ſhould have heard, learned and ſeen from God on that day; I may think, it ſhould have been ſuch matter, as might be agreeable enough to that his eſtate of innocency.

4. *Adams* perfection of knowledge in holyneſſe and righteouſneſſe, with uprighteneſſe and innocency of life, did furniſh him with matter of heavenly Contemplation, and made him bold to preſent himſelf before God in a ſpeciall manner that day, and was fitted to ſpend the reſt of that day in heavenly meditations, who prepared himſelf, and ſtrengthened his faith in the aſſurance of eternall life in heaven, whither he ſhould have been tranſlated in Gods appointed time; for eternall life was promiſed from the worlds beginning, *Titus* 1. 2. whereof the Tree of life was a Sacrament, as the Fathers and other learned men do hold. So that in this regard, the ſeventh day a Sabbath to the Lord, agreed right well to his eſtate in innocency.

5. If the day was bleſſed and ſanctified of God (which muſt needs be granted, if the Anticipation and Deſtinations bee removed) then a bleſſed and ſanctified day, agreed well to his holy and bleſſed ſtate of innocencie, not any jarre or unfittingneſſe comming betweene.

6 The day of Gods reſting was not only exemplary to *Adam*, but to all *Adams* ſeed, had he and they abode in innocencie. Now then all men labouring the ſix dayes, had it beene unagreeable to their holineſſe and innocencie, to have beſtowed the ſeventh day in meditations, heavenly contemplations, prayſing God in the beautie of his creatures, and the like? This ſurely would have ſtood with the very higheſt degree of their excellencies in their ſtate of perfection.

7 And laſtly, *Adam* had on him, as all men ſhould have, a double calling; one for his body, his particular calling in the duties of righteouſneſſe, for which he was allowed ſix dayes; and another for his ſoule, his generall calling to be performed in duties of holineſſe, for which the ſeventh day was ordained: So that in this reſpect a ſeventh day Sabbath, was not diſagreeable to the ſtate of innocency.

Reaſon

Reason. 5.

THe most ancient primitive Fathers, as *Iustine Martyr*, *Tertullian*, *Irenæus*, affirm that none of the Patriarches living before *Moses*, observed a Sabbath. Therefore in *Gen.* 2. 3. is a Destination for future time.

1. *Answ.* There be as many Fathers, who affirm the contrary, and also Jewish Rabbies.

2. Affirmations are not to be rested on, but the proofes produced.

3. Those Fathers, are to be understood of a ceremonious observation, which they deny to be kept before *Moses* time. They do not deny any Sabbath to have been kept at all. They deny what the Jews did stand for (against whom they wrote) to wit, for Circumcision, and a Sabbath ceremonially kept. Such a Sabbath to be kept by the Patriarchs the Fathers deny.

SECTION. V.

Of the true understanding of the words in Gen. 2. 3.

HAving cleared the text, *Gen.* 2. 3. of these two rubs, of a Prolepsis, and of a future Destination, it follows that it must be understood plainely without either of them, and the words to be conceived as they be written and delivered, which is, that at that present time, that first seventh day on which God rested, was it which he blessed and sanctified.

How can this be denyed? Doth not *Moses* proceed orderly in his historicall narration? First he relates Gods Work every of the six dayes; and having ended that, he then immediatly following speaketh of the seventh day, and what God did on that day, to wit, that God rested on that same seventh day, and sanctified it. That this is clearely so to be understood without a figure, I thus prove.

First, this third verse is connexed to the second by the copulative

copulative conjunction *and*, tying (in the continued narration) with an *and*, Gods reſting, to Gods ending of his work on that ſeventh day, in verſe 2. Then, to his reſting, wkh another *and*, he adjoyneth his bleſſing and ſanctifying the ſame ſeventh day. Now, as the ending his work of ſix dayes, and and his reſting from his work on the immediate ſeventh day following, are coupled together, and not, in any indifferent mans underſtanding, ſeparable from one the other, in the narration; ſo are his reſting, and his bleſſing and ſanctifying of the ſame ſeventh day, knit together, and ſo conceiveably to every ones common apprehenſion, tied one to the other, as the other be without any difference in *Moſes* relation. Therefore if the former verſe be cleare, ſo is the later, to any not anticipated with a prejudicate opinion, deſtinated to errour.

Secondly, God himſelfe publiſhing the Law of the Sabbath in *Exod.* 20. 11. doth there as *Moſes* doth here in *Geneſis* 2. 2, 3. couple together the ſame things, his finiſhing of his work in ſix dayes (*who made heaven and earth, the ſea, and all that in them is*) with his reſting on the ſeventh day, and then, that *he bleſſed the Subbath day and hallowed it*: clearely thus verifying the truth of *Moſes* narration by his conjoyning of the things together, and then by ſpeaking alſo of all theſe his acts as then done in the time perfectly paſt, in the words, *made, reſted, bleſſed*, and *ſanctified*: therefore may we ſee God himſelfe (if we will ſee) teaching us to underſtand *Moſes* plainly, and that without any Anticipation or Deſtination.

Thirdly, the ſeventh day in *Gen.* 2. 3. is that firſt ſeventh day in which God reſted, and not another ſeventh day, which ſhould be 2450 yeares after, when the Law ſhould be given at Mount *Sinai*. For,

Firſt, the conjunction *and* will not admit of ſuch a diſtinction or diviſon of the day in the third verſe, from the ſeventh day in the ſecond, to make them to be put aſunder as farre as the creation was from the promulgation of the Law, 2450 and odde yeares.

Secondly, the ſeventh day is three times mentioned: twice

in the ſecond verſe, which is not denied to be underſtood of one and the ſame ſeventh day; and why not the ſeventh day in the third verſe? For there is no difference in the expreſſion of the day, it is called alike in all the triple mentioning the ſeventh day, and the later ſeventh day (as I ſaid before) is by *and* conjoyned to the other.

Thirdly, the demonſtrative *ipſum* it, referreth us to the ſame ſeventh day before ſpoken of: For the word cannot have reference to a ſeventh day to come two thouſand yeares after.

Fourthly, the reaſon that is annexed in *Gen.* 2. 3. tieth us to that firſt ſeventh day on which God reſted, and not to another ſeventh day to come after: for if the ſeventh bee underſtood of any other ſeventh day, than that on which he reſted immediately after the ſix dayes work, the reaſon ſhould not be good.

Laſtly, to this firſt ſeventh day God hath reference in *Exod.* 20. 11. and to no other ſeventh day: Therefore muſt the words be underſtood of the firſt ſeventh day.

Fourthly, to take the words, *he bleſſed and ſanctified it*, to be meant of that ſeventh day on which God reſted, hath no abſurdity in it, neither in reſpect of the day, nor in reſpect of *Adam* in innocency, as I have proved; nor doth it contradict any other place, nor any other Scripture can be brought againſt it, nor is there any untruth ſo to conceive it: Therefore are the words without figure plaine and eaſie, and ſo to be underſtood as they be hiſtorically delivered.

Obj. The words are to be taken as a *Parentheſis*, ſo ſaith *Gomarus*, who deſires to have it taken notice of in his reply to Doctor *Rivet*.

Anſw. Why hee ſhould make ſo much of his conceit, I know not. For if it ſhould be granted him, as it cannot, yet a *Parentheſis* is ever to the purpoſe and ſenſe of the place, it altereth not the meaning thereof; it weakeneth not, but rather ſtrengtheneth the litterall ſenſe, and tendeth greatly to the matter in hand: See inſtances in the New Teſtament, *Matth.* 1. 18. and 24. 24. and 27. 9. *Mark.* 5. 8. 13. and 7. 2. *Luk.* 2. 2. 4. 35. *Joh.* 1. 14. *Act.* 1. 18. 19. and 5. 12.

Likewiſe

Likewiſe in the old Teſtament, *Gen.* 24. 10. and 35. 18. and 38. 16. and 49. 31. *Exod.* 14. 9. *Ier.* 21. 2. and 29. 2. with infinite other places: but this conceited *Parentheſis*, is cleane contrary to all the other, and overthroweth the naturall and proper ſenſe of the place, contrary (I ſay) to the nature of any *Parentheſis*.

But I deny here a *Parentheſis*, for take away a *Parentheſis*, and yet the ſenſe remayneth, and the former following words are knit without any abſurditie: but take away theſe words, *And God bleſſed the ſeventh day and ſanctified it*, Gen. 2. 3.

Firſt, there is no meaning left to expreſſe what benefit man ſhould have by Gods reſting on the Sabbath day, as *Moſes* telleth us, what benefit accrued to man by Gods working upon every other of the ſix daies: for as God wrought on them, and diſtinguiſhed them for mans uſe, even ſo muſt wee conceive of his diſtinguiſhing the ſeventh day, and reſting on it for mans good, as well as the other dayes. But if theſe words be a *Parentheſis*, and taken away, then had not *Moſes* told us of any uſe or benefit of this day.

Secondly, take theſe words away, then the ſecond verſe, with the later part of the third verſe, will abſurdly bee conjoyned. In verſe ſecond, it is thus, *And he reſted on the ſeventh day from all his workes which he had made.* And in verſe third, it then ſhould follow immediately, *becauſe that in it hee had reſted from all his work, which God made and created.* So hee reſted, becauſe he reſted.

But now if the whole third verſe be in the *Parentheſis*, then as I ſaid, the benefit of the day in which God reſted is taken from us, that is, the bleſſing and ſanctifying of it for our uſe. Therefore for theſe reaſons wee may not admit of a *Parentheſis*, nor is there any ſuch thing in the *Hebrew* Text, nor in the *Greek*, nor in *Pagine*, nor in *Vatablus* tranſlation, nor in the *Caldee* Paraphraſe, nor in *Montanus*, nor in *Tremelius* and *Iunius*, nor in the Vulgar Edition, nor in our laſt learned Engliſh tranſla-

tion. This new *Parenthesis*, is but an idle conception, brought forth to blunder the cleare streame of the Text.

SECTION. VI.

That in Gen. 2. 3. *is the Institution of the Sabbath.*

THe words in *Gen.* 2. 3. are the Institution of the first Sabbath.

1 The name Sabbath, doth take its originall from Gods resting on this seventh day: for so the word signifieth, *cessavit, requievit.* This also wee learne from the fourth Commandement in *Exod.* 20. 8. where God nameth the word Sabbath, which in the tenth verse, is applyed unto this seventh day, and in the eleventh verse, the reason is rendred, why it is called Sabbath, because God rested on the seventh day: So that Gods owne resting on this day, made it a Sabbath.

2 It being by Gods resting made a Sabbath day, hee did therefore blesse it: Now to blesse a day, is no where spoken of God in the whole Bible, but here; and in *Exod.* 20. 11. And therefore by that in *Exod.* 20. 11. wee must seek out the meaning of this in *Genesis*, which will appeare to bee this, that he blessed it, that is, by sanctifying it; for the later word giveth the sense of the former, the conjunction *and* comming betwixt *benedixit*, and *sanctificavit*, is exegeticall, put expositively, as is usuall in the *Hebrew* speech, when two verbes come together; and very learned men thus expound the place. So *Calvin, Vatablus, Pareus*, and others; but to come to Gods owne exposition in *Exod.* 20. which is this: By his rest he made the seventh day Sabbath; and it being a Sabbath by his rest, he did blesse it, that is, sanctified it, that is, appointed it to be kept holy, as it is in the words of the fourth Commandement: For the better confirmation of this exposition, we must understand that the Commandement given, *Exod.* 20. 8. is deduced from his resting, blessing, and sanctifying

fying this ſeventh day, ſpoken of in *Gen.* 2. 2, 3. and repeated, *Exod.* 20. 11. for the Commandement of God is an inference from it thus: Becauſe I reſted, bleſſed, and ſanctified the Sabbath day; therefore I command thee to keep it holy. Now albeit there be three words in *Geneſ. Reſt, bleſſed, ſanctified*; yet in the Commandement, hee mentioneth only the word Sabbath, and the keeping of it holy. Firſt the word *Sabbath day*, hath relation to his *reſt*; then *to keep it holy*, hath relation to *ſanctified*, or *hallowed it*, in which is included the word *bleſſed*: For Gods bleſſing of it, is the ſanctifying and conſecration of the day to be kept holy to the Lord: And indeed, this was a great bleſſing of the Lord, for mans heavenly and ſpirituall good many wayes.

This expoſition is ſtrengthened by *Exod.* 16. 23. where it is ſaid, *to morrow is the reſt of the holy Sabbath unto the Lord.* Here the word *bleſſed*, is not ſpoken of, as to call it the bleſſed Sabbath, but the word *holy* is mentioned only, having reference to Gods ſanctifying of it, and including therein his bleſſing of it.

Now the words thus cleerely opened, they muſt needs argue the Inſtitution of the Sabbath. For firſt, here is a Sabbath made, which Chriſt telleth us, was for man, *Mark*, 2. 27. Secondly, here is Gods owne example for mans imitation, as is evident in *Exod.* 20. by Gods urging his own example for reſting on the Sabbath. Thirdly, here are his words of inſtitution, in that it is ſaid, *He bleſſed it, and ſanctified it*, that is, hee ordained it to bee an holy Sabbath unto the Lord, to bee dedicated to his own ſervice, as *Moſes* informeth us, before the Law was promulgated, *Exod.* 16. 23. Fourthly and laſtly, hee confirmeth it with a reaſon in the end of the third verſe of *Gen.* 2. Therefore it is the Lords inſtitution for to bee his Sabbath day, and to bee kept holy of us, as the Commandement alſo teacheth, and appointeth us to doe.

3 The Lord in the promulgation of the Law, doth fetch from this place of *Geneſis*, the originall of the Sabbath,

laying the ground of his precept to keep it holy, upon the institution repeated in *Exod.* 20. 11.

4. In *Exod.* 31. It is worth our observation, that there the keeping of the Sabbath is not urged from the Commandment lately given in the Decalogue, as reason would in mans judgement, but from the first seventh dayes rest, and refreshment after his six dayes work, as we may read in the 15. 16, 17. verses of that chapter.

5. *Moses* in *Exod.* 16. 26. maketh mention of six dayes, and of the seventh day Sabbath, and telleth them, that God had given them the Sabbath: verse 29. speaking of it as a time before: For as six dayes were before, so also was the seventh day the Sabbath, for when some did break it, ver. 27. the Lord saith, *How long will ye refuse to keep my Commandments and Laws?* He would not have said, *How long* for the breach only of the first seventh day Sabbath, if they had not done so long before. Therefore the seventh day was Sabbath long before this time of gathering the Manna.

6. S. *Paul* speaking of a Rest or keeping a Sabbath to the people of God. *Heb.* 4. 9. fetcheth from the originall, Gods own rest on the seventh day, even from the Creation, verse 4.

7. Jewish Doctors have been of this opinion: *Genebrad* in his *Chron.* citeth foure: *Broughton* in his consent of Scripture, noteth two, *Ramban* on *Gen.* 26. *Aben-Ezar* on *Exod.* 20: and *Peter Martyr* on *Genesis* alleadgeth *Rabbi Agnon, Philo Iudaus de mundi opificio* is of this judgement. For he saith the seventh day God vouchsafed to call it holy. And *Tertullian* cannot deny that the Jews held the day to be sanctified from the worlds beginning, *Lib.* 4. *adverſ. Iudaos.*

8. Doctor *Rivet* out of *Wallaus* on the fourth Commandment, doth reckon up to this purpose, the consent of thirty famous Protestant Divines. *Luther, Zuinglius, Calvin, Peter Martyr, Bullinger, Zanchius, Vrsinus*, and others, to the number of thirty, I say; yet he mentioneth not learned *Paraus, Mercerus, Perkins, Willet, Amesius, Selneccerus Aretius*, and *Piscator*, and very many more which might

might be named, holding the institution of the Sabbath in *Gen.* 2. 3.

9. Of this opinion are learned Papists, whom the same Doctor *Rivet* quoteth also, as *Augustt. Steuchus, Eugubinus, Gilbertus Genebrad, Iacobus Salianus, Cornelius a lapide, Catharinus, Ribera*, hereunto adde *Thomas Aquinas* on *Genes.* 2.

10. Ancient Fathers are alleadged for this purpose, *Ciprian, Epiphanius, Origen, Chrysostome, Hierome, Athanasius*, S. *Augustine*: Some Fathers produced, as of a contrary opinion, are not to be understood of a bare naturall Sabbath, which we plead for, but as the Sabbath ceremonious, as the Jews held it, and so these Fathers deny the observation of it.

Lastly, our learned Translators of our English Bible are of this judgement, or they who have prefixed the Contents to the second chapter of *Genesis*, in which are these words: *The first Sabbath*: And this is allowed to be read in our Churches.

SECTION VII.

The Institution was binding, and required the observation of the Sabbath, from the beginning.

THis Institution was virtually binding, as a Law requiring observation of man, even of *Adam* in his innocency.

1. Though *in Terminis* the words be not * preceptive, yet had they in them virtually a Commandment: For God in giving his Law deduceth out of this his institution a Commandment, as before is shewed: For Gods Commandments do arise and are imposed upon man, not from his absolute authority, as if he commanded, because he would so command this or that, but he doth it upon good reason, which reason carrieth the force of a Commandment.

* To sanctifie a day, is either to keep it holy, or to make it holy; and seeing God keeps not any day more holy than another, the meaning must be, that he made it holy, which is as much, as to command the keeping of it holy. And this my Lord of *Armach* justifieth.

As

As for instance; God brought Israel out of Egypt, and great bondage; whereupon God frameth to them his first Commandment in the Law, and forbiddeth them to have any other God besides him. Now what if God had not thus in form of words imposed this precept upon them, had not his act of their so great deliverance bound them, as a Law, to have him only to be their God? yes without doubt, it carried with it the force and nature of that Commandment. Even so here, God having rested from his work, made the seventh day a Sabbath, blessing and sanctifying it for man, (for it was made for man: *Mark.* 2. 27.) though the Commandment of keeping holy the Sabbath had not been published; yet Gods rest, Gods example in resting, and his blessing and sanctifying the day for man, had been as a precept. *Parens* saith, the words are preceptive, and *Marius* a learned man, saith they were a Commandment. For Gods own example propounded to man for imitation, is as if he had said, Doas you see me do: else it is to no purpose to propound himself to us for an example. And Gods acts in this nature * imitable, and for mans use, binde men to make that same use of his acts, for which use and end he did so; as his blessing and sanctifying the Sabbath, for to keep it holy to him, did binde them to keep it holy, as Gods Commandment in the promulgation of the Law, *Exo.* 20. 8. grounded upon this his act, sufficiently evidenceth.

* This way our Homily takes, teaching, that as obedient children we should imitate our heavenly Father in this.

2. The keeping holy the Sabbath day, is called Gods *Law*, before the Law at *Sinai*. *Exo.* 16. 4. For the Law in this place is the keeping of the seventh day holy, as a Law: for what Law in all the sixteenth chapter was there else, by which God would try his people, concerning the keeping thereof, but the keeping holy the Sabbath? as the maine of the chapter touching their Manna, in gathering it the sixt day, in Gods preserving it from Worms and stinking, in Gods not rayning it on the seventh day, in *Moses* commanding to have them keep in on the seventh day, tended all to the keeping of the Sabbath to the Lord, which is the Law mentioned in verse 4.

3. Some going out to gather Manna on that day, the Lord

Lord rebuketh the people for refuſing of a long time to keep his Commandements and Lawes, ſaying, *how long will yee refuſe to keep my Commandements and Lawes?* *Exod.* 16. 28. In which words we may obſerve theſe things: Firſt, that the people had Commandements and Lawes before this time, and ſo before the giving of the Law at *Sinai.* Secondly, that the Lawes and Commandements were not mens, but Gods, for he acknowledgeth them for his owne, ſaying, *my* Commandements, and *my* Lawes. Thirdly, in theſe words is comprehended the reſt of the holy Sabbath to the Lord, of which he maketh mention in the three and twenty, five and twenty, ſix and twenty verſes, before the reproofe of the breach thereof in this twenty eighth verſe: For ſome going out to gather *Mannah* on this day, he taxeth them for refuſing to keep his Commandements and Lawes, which hee would not have done, if the ſeventh day an holy Sabbath had beene none of them. Fourthly, that theſe his Commandements and Lawes they had knowne, and had refuſed to keep for a long time before; for he ſaith, *How long refuſe yee to keep them?* Underſtanding among theſe, the Commandement of the Sabbath, which being reckoned among the Commandements, it muſt needs be of a binding power.

If any man aske me, where doe we before this time finde mention of any ſuch Commandements and Lawes?

I anſwer, in *Gen.* 26. 5. which *Abraham* kept, and taught his to keep, *Gen.* 18. 19. and if you would know how they learned them, the Text there tells you, from Gods voyce, which voyce *Abraham* obeyed: for God never ſuffered his people to live by the unwritten Law in mans nature, without his poſitive Lawes after the fall; yea, hee gave a poſitive Law to *Adam* before, in his eſtate of innocency.

SECTION VIII.

The Sabbath was observed of Gods people, before the Law given at Mount Sinai.

THe Sabbath being instituted of God, *Gen.* 2. 3. it was observed of Gods people before the Law at Sinai.

1. It must needs bee, that *Adam* observed it, else he did neglect the institution, and Gods imitable example to stirre him up to the same. Now if *Adam* did neglect it, it must needs be: First, either of ignorance, which could not be, for as he knew the Lords work of six dayes, so could he not be ignorant of Gods rest the seventh day, this he saw, being created before, though he must be taught the six dayes work, either by Gods secret inspiration, or by instruction of his voyce: Therefore *Adam* was not ignorant of this first institution of the Sabbath. Secondly, if he neglected it wittingly, it was no lesse than contempt, which to conceit of *Adam* could neither stand with his state of innocency before his fall, nor with his state of grace after his fall.

Therefore seeing *Adam* did neither of ignorance nor knowledge neglect it, he then observed it: and if he knew it, and observed it, without all question he would teach others to observe it, he being after the fall one of the holy men of God, a teacher and instructer of Gods people, as hee is reckoned in *Gen.* 5. amongst the teachers in those dayes.

Some perhaps will here say, it would easily be granted, that the words were binding, if it could bee proved, that *Adam* knew of this institution.

The works of God are wrought for man to know, and in knowing them, to acknowledge God in them, and to observe them, and to make that use of them, which he intendeth by them; This is an universall truth.

Againe, his works wrought, are to bee taken notice of,

of

of the first to whom they may become obſerveable, and to whom they doe belong: This is undeniable.

All Gods works are documentary, and lead men to ſome uſe of them, as the Scriptures doe teach.

Adam, created in the excellency of perfection according to the image of God, ſaw Gods workmanſhip of the world, and knew God in them, and well underſtood how to make uſe of them.

But now that in ſix dayes God was creating all things, *Adam* could not know but by information from God, nor could he know the ſeventh day, to be the ſeventh day on which God reſted, but by his knowledge of the ſix dayes before it.

Yet after God made him, he knowing that God wrought ſix dayes, and hee beholding Gods reſt on the ſeventh day, by his excellent underſtanding, he could conceive that God in both, to wit, in his ſix dayes working, and in his ſeventh dayes reſting, made himſelfe a patterne for his imitation: for elſe what needed God to take ſo many dayes for working, or the ſeventh day for reſting.

But concerning the ſeventh day, Gods exemplary reſt is not only mentioned by *Moſes*, but Gods bleſſing and ſanctifying of the day, not for himſelfe, for ſo to think were abſurd, ſaith learned B. *Lakes*, but for man, *Mark.* 2. 27. In his *Theſ.*

If ſo, then *Adam* muſt needs know thus much, elſe Gods bleſſing and ſanctifying of the day for *Adam* and his poſterity had beene of none effect.

Although there bee a diſpute about the time, yet on all hands the words are acknowledged to be words of an inſtitution. Now every inſtitution of God is made manifeſt without delay to them whom it concerneth, no inſtance can be given to the contrary; but I have proved the inſtitution to have beene upon Gods reſt, after the ſix dayes work, and therefore was it forthwith knowne unto *Adam* to bee an inſtitution of the Sabbath; for which cauſe he knew himſelfe bound to obſerve it, as no doubt, but hee and the Patriarchs did, as followeth to bee proved in the next Section.

2. The holy men of God, before the Law, knew the space of times, they knew the space of yeares, and reckoned by yeares, *Gen.* 5. and 7. 11. and 14. 4. They knew the space of a moneth, *Gen.* 29. 14. and 38. 20. *Exod.* 2. 2. and could reckon the moneths, knowing which was first, which the second, the third, and fourth, &c. *Gen.* 8. 13, 14. *Exod.* 12. 2. and 19. 1. They moreover observed weeks, *Gen.* 29. 27, 28. and knew how many dayes made a week, else how could *Laban* say, *fulfill her week*, or *Jacob* understand what he meant by it? But it is said, *he fulfilled her week*, which was seven dayes, which made the week, as they had learned from God, in working six dayes, and resting the seventh day; and as the Hebrew name sheweth it: for a week was called שבוע *Shabuah*, comming of שבע *Septem*, seven, which language the Church of God then spake, and the Septuagint translates the words ἑβδομὰς, which the Latines call *Septimana* and *Hebdomada*, which doth *constare septem diebus*, as a man learned in the Hebrew tongue delivers it. All doe reckon seven dayes for a week, and so is it taken in the Scriptures where a week or weeks be mentioned, *Dan.* 9. 27. and 10. 3. *Levit.* 12. 15. *Luk.* 18. 12. Now they knowing a week, and taking to themselves six dayes of the week for work from Gods example, and as God allowed them, as we see by his words in giving the Law, *Exod.* 20. 9. 11. may it bee in reason thought otherwise, but that they gave God the seventh day according to his owne institution?

3 The much observing of the number of *seven* and *seventh*, may somewhat move us hereto; else, why did God himselfe so observe it? First, in his resting upon the seventh day at the beginning, *Gen.* 2. 2. 3. Secondly, in his distinction of beasts and foules, commanding *Noah* to observe the number of *seven*, in taking in to him the cleane, *Gen.* 7. 2. 3. Thirdly, in ordering so the Arke, by the hand of his providence, that it (as the Type of the Church) should rest in the seventh Month, on the Mountaines of *Ararat*, *Gen.* 8. 4. and that the earth should be dryed on the seventh day of the second Month, falling out

but upon no other number but upon the number of *seven*; I say, by the guidance of Gods providence, to teach the godly, that as hee rested the seventh day Sabbath, so the Arke the Typicall Church, should rest on the seventh day; and as he ending his work of Creation, and blessed the seventh day; so hee ending his work of his judgement, upon the sinfull world, upon the seventh day, on which the earth was dryed: which seventh day might very likely be the seventh day Sabbath; what may bee said to the contrary I know not. For the Sabbath day, as now sometimes it doth, might fall upon the seventeenth day of one Month, and on the twenty seventh day of another Month. Fourthly, in ordayning the Passeover to bee kept upon a seventh day, *Exod.* 12. 3, 6. for the fourteenth day was the seventh day; for if wee reckon from the fifth day of the Month, to the tenth, and the keeping up of the Lamb till the fourteenth day, it must be the second seventh day of the Month, which the Jewes began at the evening, and continued to the evening. Fifthly, in the Lords appointing the feast of unleavened bread, to consist of the number of seven dayes, and the seventh day to be an holy Convocation; *Exod.* 12. 15, 16. and a feast unto the Lord, *Exod.* 13. 6. Sixthly, in his not rayning of Mannah on the seventh day, because he would have no gathering on that day. All these put together, doe shew that God did much extoll the seventh day before his people; and those holy Patriarches, to stirre them up to observe the seventh day Sabbath. Seventhly, to adde to all these the Lords speaking to *Noah*, of the number of seven dayes to bring in the Floud, and opening the windowes of Heaven, and breaking up the fountaines of the great deep on the seventeenth day of the second Month, *Gen.* 7. 11. and in bringing the Floud upon the old world, upon the seventh day, *Gen.* 7. 10. as the learned Translatours have it in the Margin. So *Tremelius* and *Junius* give us it, from the *Hebrew* Text: *Fuit ipsorum dierum septimo*: *Vatablus* hath it, *Cum illuxisset dies septimus*, that hereby, among other the wickednesses

of the times, God might shew his wrath against those evill men, for profanation of the Sabbath, and the contempt of that his holy institution.

Here I might annex the Patriarch *Noah*, his observation of the number of *seven*, againe and againe, in sending out the Dove, *Gen.* 8. 10. 12. and likewise (being come out of the Arke) in his sacrificing an acceptable offering to God, on the seven and twentieth day of the Month, in which hee came forth, *Gen.* 8. 14. 20. 25. like enough to bee the observation of the first Sabbath in the new world; so let me conceive it, till any can shew me plainely the contrarie. Howsoever it was, we see the number of *seven* was observed herein by him, as being mindfull of the seventh day of Gods resting, and sanctifying it for a Sabbath: For I would faine know, why the number of *seven* should bee so observed of God, and holy men, not only by *Noah*, but by *Abraham* in some cases, except it were to minde them of Gods seventh day; the first time of the mention of seventh, which God so blessed and sanctified, in making the seventh day his resting day? As for the conceit of perfection in the number of *seven*, I conceive it to bee without ground of Scripture, except with relation to Gods seventh day, blessed and sanctified.

4 Saint *Paul* in *Heb.* 4. speaketh of Gods rest on the seventh day, when God finished his work; and of the participation of that rest, as Bishop *Lakes* saith, two wayes, Typically, and Spiritually: the first by *Ioshua*, giving the Israelites rest in *Canaan*; and the second by Christ, a rest from sinne here, and a spirituall blessednesse hereafter. The Apostle telleth us, that an entrance was made into the seventh daies rest, instituted by God, when hee had finished his work, and rested thereon, into which man entred and rested, as also did the Israelites into the Typicall rest by *Ioshua*, and so doe the Israelites of God into the spirituall rest by Jesus Christ.

Now as wee Christian beleevers doe partake of our rest, and as the Israelite beleevers enjoyed the Typicall rest,

reſt, ſo did the holy Patriarches and Fathers enjoy the ſeventh day Sabbaths reſt, and kept that reſt: for to what purpoſe elſe is that firſt reſt mentioned?

5 *Genebrad* in his *Chron.* ſaith that the *Hebrewes* held that *Noah* and the reſt of the Fathers did keep the Sabbath, once ſanctified by God, and citeth *Rabbi Iohai*, *Peter Rabbi Simeonis*, *Rabbi Moſes*, *Hadarſan*, and *Rabbi Salomo*; *Aben Eſra* on *Exod.* 20. is alſo of this judgement.

6 It is moſt cleare, that God gave to the holy men of God, his Lawes to live by, his Charge, his Commandements, his Statutes, and his Lawes, and they obſerved them: ſo it is ſaid of *Abraham*, the prime Patriarch, who alſo was acquainted therewith, *Gen.* 26. 5. The godly were followers of good things, walking with God, *Gen.* 5. 22. and 6. 9. They vexed at the ſinfull courſes of men, 2 *Pet.* 2. 8. 9. They preached againſt their impieties, *Iude* 14. 15. 1 *Pet.* 3. 20. and God threatned deſtruction to the world therefore, *Gen.* 6. 3, 7. and accordingly did deſtroy them, *Gen.* 7. 19. Now if God gave his Lawes, and reproved ſinne, and puniſhed ſinne; would hee amongſt theſe his Lawes (the particulars whereof are not mentioned) ſuffer his firſt inſtitution, his bleſſed and ſanctified ſeventh day Sabbath, to bee unthought of, and to bee neglected? May wee reaſonably think that the godly having received other Lawes, and obſerved and kept them (as the Text ſayth they did) that they would careleſſely omit to obſerve this inſtitution of the Sabbath, amongſt thoſe his Lawes, Statutes, and Commandements?

7 Before any feaſt mentioned by Gods appointment, *Moſes*, and *Aaron*, and the Elders of the people, *Exod.* 3. 18. could ſpeak of a feaſt to be kept unto the Lord, before *Pharaoh*, *Exod.* 5 1. on which they were to offer ſacrifices unto the Lord, verſe 3. Now what Feſtivall day could this bee, but the ſeventh day Sabbath; for as yet, no other Feſtivalls were inſtituted. Therefore how ever it was, that in Egypt perhaps in time of their cruell bondage, and only towards the end of it, they could not obſerve the

the Sabbath; this hinders not to apply it to the Sabbath, because *Moses* spake to *Pharaoh* in the terme of a Feast and Sacrifice, because it was better understood of *Pharaoh*, than if peradventure hee had mentioned the name Sabbath, which they might keep in Egypt, in the dayes of those Kings which knew *Ioseph*, before the extremity of their bondage.

8 The fourth Commandement, and all words thereto added, telleth us that the Sabbath day was kept holy, before the time that it was written in the Tables of Stone.

First, the prefixed *Memento*, telleth us so much, that it was before observed, and God would still have it carefully kept: for the *Memento*, hath respect unto the time past.

Secondly, the manner of this delivery of this Commandement, may perswade us to this; for the other Commandements are uttered imperatively, so as they inforce the duties, as in the fifth Commandement, *Honour thy Father and Mother*; the duty charged, is *Honour*: and in the other Commandements, the sin is forbidden, as, *Thou shalt not take my name in vaine*, *Thou shalt doe no murther*; and so of the rest. But now in the fourth Commandement, the Lord falleth not upon the maine of the precept, as to say, *keep holy the Sabbath day*; but the imperative speech is laid upon the word *Remember*: saying, *Remember the Sabbath day to keep it holy*; cleane otherwise than in any other of the rest of the precepts; and the reason hereof is, for that hee had before instituted it, and it had been before observed of the Israelites, as in the next reason is clearely proved: Therefore hee sayth not, *keep holy the Sabbath* as now instituted, but thus, *Remember to keep holy the Sabbath*, as if hee had said, as it hath been before observed of you, and still to bee kept holy.

Thirdly, all the principall words annexed to the Commandement, tell us of no new thing then imposed, but what was well enough known and made use of before: as, first six dayes for labour, they were allowed before

Exod.

*Exod.*16.4.5. Secondly, the ſeventh day to be the Sabbath; this alſo in plain words *Moſes* had taught them, *Exod.*16 23.26. Thirdly, of the Lord their God, which they knew, from *Abrahams* dayes, *Gen.*17.7. and by *Moſes* in Egypt, *Exod.*6.7. Fourthly, *That in it they ſhould not doe any manner of work*; this they were forewarned of, *Exod.*16.29. and ſome were reproved for offending, verſ.28. Fiftly, that in ſix dayes God made heaven and earth, &c. This was evident of old time unto the Fathers, *Gen.*24.3.7. And laſtly, that hee reſted the ſeventh day, bleſſed and hallowed the Sabbath; Gods owne words of the inſtitution, *Gen.*2.2.3. So that we ſee it clear from the fourth Commandement, and the words thereto annexed, that this Law was known & practiſed before it was given in *Horeb*.

9 And laſtly, to make up all ſure; *Moſes* telleth us in plain words, that the ſeventh day Sabbath was kept, *Exod.* 16.30. and that the people reſted on the ſeventh day, which he ſaith was a Sabbath to the Lord, verſe 25. the reſt of the holy Sabbath unto the Lord, verſe.23.

Now this Text being ſo cleare, that it cannot be denied, except one dare ſay *Moſes* lyed. Some have endeavoured to darken the truth, and to becloud the antiquitie of the Sabbath, in the former inſtitution, and uſe thereof, by being pleaſed to vent their erroneous conception, and to ſay (but without any ground of reaſon) that this Chapter *Exod.*16. ſpeaketh of the firſt inſtitution of the Sabbath.

But for anſwer hereto, I doe deny that any ſuch inſtitution can here be proved; and to make this cleare, looke into the Text, and obſerve two things; firſt, what God ſpake; ſecondly, what God did to finde an inſtitution: firſt God himſelfe ſpake of giving of Manna, alſo of gathering a certaine rate every day, and on the ſixth day twice as much, verſe 4.5.23. but in all this chapter, God ſpeaks not ſo much as one word of the ſeventh day Sabbath, nor doth he ſay, that hee bleſſed or ſanctified it, nor doth *Moſes* write any ſuch thing of God in this chapter as he ſpeaketh of Gods reſting, bleſſing, and ſanctifying

ctifying it in *Gen.* 2. 3. as hee ſhould have done, if any anticipation were there, with relation to this place: ſecondly, what God ſpake in verſe 28. is implicitly of the Sabbath; firſt wrapping it up among his Commandements and Lawes given before this time, to them and their Fathers; ſo farre is he from inſtituting a Sabbath in this place.

Secondly, he reproveth them for the breach of it, as already commanded before with other his Commandements and precepts there mentioned. Now if God ſpake no words of the Sabbath, but what the people were to doe in ſix dayes, and eſpecially on the ſixth, God paſſing by the very naming of the ſeventh day, and where he ſpeaketh of it implicitly, it is only by way of reproofe, to the people for tranſgreſſing and breaking of it: How can here be the inſtitution of the Sabbath? ſeeing God doth not ſo much as name it, but reproves the breach of it, which implyeth it to have beene before this time, elſe ſhould he have reproved them for a tranſgreſſion and a ſin, whereof there was no Law.

Next let us ſee what Gods acts were, whether they will afford an inſtitution. Firſt, hee gave them the Manna verſ. 15. but this bleſſing was only on the ſix working dayes; what is this to the inſtitution of the Sabbath? truly no more than his ſix dayes work in the Creation for the inſtitution of the ſeventh day for a Sabbath. Secondly, he preſerved the Manna, gathered on the ſixth day in the morning, from breeding of wormes, and from ſtinking, being kept over night to bee eaten on the ſeventh day: what is this to the inſtitution of the day? The bleſſing, was not the bleſſing of the day, but of the eating of the Manna on the Sabbath day, for which cauſe God did preſerve it, that they might keep the Sabbath before this time bleſſed and ſanctified, *Gen.* 2. 3.

Thus we ſee, that neither by any words of God, nor by his deeds, can here bee proved the ſeventh dayes inſtitution for the Sabbath.

Secondly, let us ſee what may bee gathered from *Moſes*,

Moſes, for inſtitution of the Sabbath here in this time.

True it is, that hee nameth the ſeventh day, three or or foure times in this Chapter; which he ſaith was the Sabbath, but not as an inſtitution; neither could *Moſes* inſtitute the Sabbath: for what God here did not, he could not doe: but he mentioneth here the Sabbath;

1 As a reaſon why hee approved the peoples act, in gathering on the ſixth day two Omers; becauſe the next day the morrow after, was the reſt of the holy Sabbath unto the Lord, *Exod.* 16. 23. Here is no inſtitution, nor reaſon alleadged for it, as in *Gen.* 2. 3. but it is brought as a reaſon for a thing of another nature, to approve of the collection of a double rate of Manna, on the ſixth day.

2 He nameth it againe in verſe, 25. but occaſioned by the Manna, which was, that they ſhould eat the reſerved Manna, for that none was to be found that day in the fields; becauſe it was the Sabbath day, on which they were to reſt: So here is a reaſon, why they ſhould not goe and ſeek Manna, but to eat what was gathered before, but no inſtitution of the day, but an appointment of the meanes uſed for to reſt on the day formerly inſtituted.

3 Hee mentioneth it againe in verſe 26. to the ſame purpoſe, to keep them within on the ſeventh day Sabbath, becauſe ſix dayes the Lord would give it them to gather, but on the ſeventh day Sabbath, there ſhould none be found; which words make no inſtitution, but are an information for the preventing of the breach of the Sabbath.

4 He nameth it in verſe 29. upon the Lords reproving them for the breach of the Sabbath, by ſome going forth to ſeek Manna contrary to ſo much fore-warning given by *Moſes*; whereupon *Moſes* dealeth a little more roundly with them, as a man having authority: ſaying, *See, for the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day the bread of two dayes; abide yee every man in his place, let no man goe out of his place on the Sabbath day.* In theſe words *Moſes* firſt commands every

man to abide within, and that none ſhould goe out to ſeek it on the ſeventh day. Theſe be the only words of any Command about the Sabbath in this chapter, which doe not inſtitute the day, but ſerve only to prevent the peoples ſinning any more in going out to ſeek it, as they had done. Secondly, *Moſes* giveth two reaſons for his ſo ſtrict a charge laid upon them, which he would have them to ſee and conſider of, for the better reſtraining of themſelves from the breach of the Sabbath. The firſt is from Gods grace and favour, that he had given them the Sabbath: And the other is, that he allowed them on the ſixth day the bread of two dayes. Where out of theſe words let us obſerve two things. The firſt is, that the mentioning of the Sabbath commeth only in ſtill occaſionally concerning the Manna, and not of purpoſe to inſtitute a Sabbath; but wholly in all the foure places, it is ſpoken of, either of gathering the double rate of Manna, or of the eating the Manna reſerved, or of gathering Manna on every of the ſix dayes, or of tarrying within, and not to goe out to ſeek it when it was not to be found; and all this to this end, that the Sabbath might be kept more carefully of the people, as the event plainly ſheweth: For upon theſe conſiderations about the Manna, the people harkened to *Moſes*, and did reſt on the ſeventh day, verſe 30.

The ſecond thing, wherewith I will and may conclude my anſwer, is, (that which may ſatisfie any, not wilfully averſe from the truth) the change of the tenſe, in the two reaſons: *Moſes* ſpeaking of Gods giving of Manna (becauſe it was at this time given whilſt the people were in the wilderneſſe of Zin, *Exod.* 16.1.) ſaith in the preſent tenſe, *Dat vobis*, he giveth you in the ſixth day the bread of two dayes: but ſpeaking of the Sabbath, he uttereth the words in the preterperfect tenſe, *Jehovah dedit vobis ipſum Sabbatum*: The Lord hath given to you the Sabbath, as that ſame which was of old, which evidently declareth the Sabbath to have beene before this time, and not now at this preſent in this place inſtituted: For if it had beene now at this time given, as the Manna was, *Moſes* would have ſaid, he giveth you the Sabbath, and not, he hath given it.

Having

Having thus anſwered this place of *Exod.* 16. yet one thing remaineth to be removed as a great block in the way; which is the ſilent paſſing over the obſervation of the Sabbath from the Creation till the rayning of Manna: and therefore they are bold to conclude from a meere Negative, that there was no obſervation of the Sabbath.

Anſw. 1. I have proved the inſtitution, *Gen.* 2. 3. which is enough to prove, that they ought to have obſerved, which if they did not, was ſin in them: but the reverence we owe to thoſe holy men of God, bindeth us to think better of them than ſo.

2. I have ſhewed my reaſons why wee are to bee perſwaded that the Sabbath was kept of them, of more force to confirme this aſſertion, than ſuch a weak argument from the bare ſilent paſſing it over hiſtorically, can bee of any validity to refell it.

For as the hiſtoricall narration of *Moſes* ſpeaketh nothing of the obſervation of the day, after the inſtitution of it; ſo we may finde after it was commanded on Mount Sinai, that no mention is made of any obſervation of the day in all the book of *Joſhua*, nor in the book of the *Judges*, nor in *Ruth*, nor in the firſt or ſecond of *Samuel*, nor in the firſt book of the *Kings*: ſhall we therefore conclude, that in all this time, valiant *Joſhua*, the Princes of the people, the worthy *Judges*, holy *Samuel*, zealous *David*, and others, did not obſerve the Sabbath? In all the Hiſtory of *Heſter* no mention is made of God; will we therefore ſay hee was not then knowne or worſhipped of *Mordecai*, *Heſter*, and the religious Jewes?

God by his ſpirit directed the holy Penmen to write ſo, in ſuch manner, and of ſuch things, as he in his heavenly wiſdome thought fitteſt to make rehearſall of to poſterities, and not to embolden men to deny ſuch and ſuch things not to have beene, becauſe the Lord was not pleaſed to mention them. If we ſhould thus reaſon, what an ill face of a Church would we imagine to have beene in the world till *Moſes* his dayes.

For the better clearing of this point, and to manifeſt the.

abſurd and impious reaſoning from the ſilence of Scripture in this ſort, I will divide the times from the Creation till *Moſes*, and then let men ſee the ſilent paſſing over of many things, and whether men dare to deny the obſervation of the Sabbath upon that only very ſelfe ſame ground.

1. From the Creation to the fall, how long, is uncertain, the Story is only in two chapters and no more: In this ſpace is not one word of *Adams* worſhipping of God, not a word of any holy duties practiſed: May we think therefore he performed no ſuch thing to God? If we be aſhamed ſo to conclude from the ſilence of the Scripture herein, why dare any deny *Adams* obſervation of the Sabbath, upon no other ground? ſeeing he knew it to be inſtituted, and had Gods example of reſting before him for his imitation?

But yee will perhaps ſay, that *Adam* could not keep it, becauſe he fell before the Sabbath day.

Anſw. Learned *Zanchius* is confident to affirme, that Chriſt took an humane ſhape, and conferred with *Adam*, and taught him how to keep the Sabbath to the Lord. And it ſeemes to me ſomewhat unlikely that God would ſuffer *Adam* to fall the very day of his creation.

Firſt, *Adam* was made the ſixth day, what time is not noted; let it be in the morning, it cannot be then; firſt becauſe of the things to be done before he fell: 1. All ſorts of beaſts and foules were brought to him to name them, every ſeverall ſort according to their natures, which took up ſome time. 2. He was caſt into a deepe ſleepe. 3. A rib was taken out of his ſide, and thereof the woman was made. 4. The Lord brought her to *Adam*, and married them, who ſpake of her, and of the conjunction of man and wife. 5. God put them into Paradiſe to dreſſe the Garden, and gave them a Commandement: all which took up ſome ſpace of time.

Secondly, in reſpect of the time of the temptation, the Serpents comming into the Garden, then the conference betweene him and *Eve*, and after betweene *Eve* and *Adam*: the temptation was not ſo ſuddenly begun and ended, as the ſhortneſſe of the Story may ſeeme to intimate.

Thirdly,

Thirdly, the things done after the fall: 1. A confuſed ſhame of face to ſee themſelves naked: 2. Their ſowing leaves to cover their nakedneſſe: 3. Their hiding themſelves, which was in the coole of the day. 4. Their examination, and anſwer, and then the ſentence after upon all.

Fourthly and laſtly, the caſting of them forth of Paradiſe. All which may give us to think, that theſe things could not well happen upon his day of creation.

2. It is not likely, that *Eve* would ſo ſuddenly ſtraggle from her husbands company, and ſo immediately to be ſet upon by the Serpent, as ſoone as they were in the Garden.

3. They could not conceive of the excellency of their ſtate of perfection, nor of the efficacy of Gods bleſſed image and likeneſſe in them, if they had enjoyed no time for the expreſſion thereof: For what time could they have had together to diſcerne of each others excellency, to contemplate upon Gods creatures, to behold their glorious habitation, and to praiſe God for his goodneſſe, if they had fallen the ſame day.

4. The words of Gods approbation of all his works: *he ſaw every thing that he had made, and behold, it was very good*, *Gen.* 1. 31. which approbation he gave of them at the end of the ſixth day: For upon the words written by *Moſes* of Gods ſeeing all things very good, he addeth, *and the Evening and the Morning was the ſixth day*, that is, the day naturall was finiſhed, for ſo the words are to be underſtood of every of the other five dayes, verſe 5. 8. 13. 19. 23.

Now God ſpeaking in the end of the ſixth day ſo well of all his works, if *Adam* had fallen on that day, and God had curſed the earth for mans ſin, how could it be ſaid, that hee ſaw every thing good, when through the ſin of man, all things on a ſudden came to be out of frame.

5. It cannot ſtand with the beginning of the ſecond chapter of *Geneſis*, that *Adam* ſhould fall the firſt ſixth day: becauſe, when *Moſes* had mentioned in the other chapter the ſixth day conſiſting of the evening and morning; he begineth with a ſummary repetition of all Gods works. *Gene.* 2. 1. as yet without crack or flaw in them: ſecondly with mention-

ing

ing of Gods ending his work which he had made, and not marred again by curſing of it, as yet, *Gene.* 2. 2. Thirdly *Moſes* telleth us, how God reſted on the ſeventh day (to wit) from all his work which he had made. Now what is reſting, but the Lords ceaſing to create further any other things, than what he had created, and his pleaſureable delight in the full accompliſhment of his works done in thoſe ſix dayes? And his reſting was from his work made; ſo it was from his creating only, and not from puniſhing, as his reſting ſhould have beene, had man fallen before his reſt here ſpoken of, *Gen.* 2. 2. Therefore from all theſe reaſons it is very likely, that *Adam* and *Eve* fell not on the day of their creation. But now to returne againe to the point.

2 From *Adams* caſting out of Paradiſe unto the reſtoring of religion by *Seth*, *Gen.* 4. 26. which was the ſpace of 235 yeares, which Story is conteined in one only chapter, *Gen.* 4.

In this ſpace of 235 yeares, there is no mention of *Adams* perſonall repentance, of his faith, and love to God; not a word of his praying to God, of his worſhipping of him, or of any duty performed by him, unto God, or man; can any or will any conclude hence, that *Adam* failed in all theſe? No; why then, upon the ſame reaſon, dare any conclude no keeping of the Sabbath by *Adam*, becauſe it is not recorded, that he obſerved it: eſpecially, ſeeing wee read of Gods reſting, and of the inſtitution and making it the Sabbath for man?

3. From the reſtoring of religion by *Seth*, unto the Flood, was 1422 yeares, all which long ſpace of time is hiſtoried within two chapters and a halfe in *Gen.* 5. and 6. to verſe 17. of the ſeventh chapter.

Now in all this time, for ſo many hundreds of yeares wherein lived many holy men, the ſonnes of God mentioned in *Gen.* 5. yet not one word by *Moſes* ſet downe of any publick worſhip, in offering ſacrifices, as before; not a word of any holy meeting any where, not a word of any good they did one to another, not a word of any thing worthy note of any of them, or of their children, ſave of *Enoch* and

Noah:

Noah: will we hence conclude them defective in all things? no, then why judge we them defective in keeping of the Sabbath?

IV. From the day of the floud, and *Noahs* entring into the Ark, unto the calling of *Abraham* out of *Ur*, which is the ſpace of 352. yeers, ſome ſay 427. yeers comprehended in part of the ſeventh Chapter from the ſeventeenth Verſe to the end, and in the 8, 9, 10, 11, foure Chapters, and no more.

In this ſpace nothing is ſpoken of any Divine praiſes, of any ſolemn meetings of them together; can we conclude, that ſo many holy men mentioned in Chapter 11. of bleſſed *Shems* race, did fail therein? if not, why dare we ſay, they kept not the Sabbath?

V. From *Abrahams* calling out of *Ur* to *Jacobs* going down into *Egypt*, is about 215. yeers, this ſpace is ſtoried in many Chapters from *Gen.*12. to 46.

In which ſpace, though Morall duties were performed, and that its ſaid in the generall terms, *Gen.*26.5. that *Abraham* kept the Lords charge, his Commandements, his Statutes, and his Laws, yet the particulars of theſe are not expreſſed; And therefore here may we include the obſervation of the Sabbath, and can no more ſeclude it, then we can other duties obſerved, which yet are not related to be kept by him in particular: eſpecially if we conſider how God includeth the fourth Commandement among them, *Exod.*16.28. as before is declared. If any yet deny it to be kept of *Abraham*, becauſe it is not nominated, why deny they not as well other things to have been performed by him, ſeeing they are not by name mentioned?

VI. From *Jacobs* going into *Egypt*, to the bringing of them out under *Moſes* into the Wilderneſſe of Sin, ſpoken of in *Exod.*16.1. The ſpace was alſo 215 yeers, for they came to this Wilderneſſe upon the fifteenth day, of the ſecond moneth, after their departure from *Egypt*, which was at the full end of the 430. yeers, as God foretold *Abraham*, *Gen.*15.

The ſtory of all this time is compriſed in the five laſt Chapters of *Geneſis*, and in the firſt ſixteen Chapters of *Exodus*. In which ſpace after *Jacobs* departure from *Canaan* not one word of their worſhipping of God, of no Altar, no Sacrifice, no holy duties in publike; yet I hope we will not ſay, that all theſe things were neglected of them, becauſe not mentioned; if not, then no more may we deny to them the obſervation of the Sabbath; for now at this time they being in the Wilderneſſe of Sin, *Exod.* 16. it is plainly ſaid, they reſted upon the ſeventh day, as an holy reſt and Sabbath to the Lord.

Thus have I clearly ſhewed, that their negative Argument from the Scripture is no good reaſon to deny the obſervation of the Sabbath in all this ſpace of time, except they will deny upon the ſame ground, ſo many holy men to have ſinfully neglected other neceſſary duties, alſo, as is before rehearſed.

But before I conclude, I think a Queſtion fit to be propounded and anſwered.

Queſt. Why was now in *Exod.* 16. the keeping of the Sabbath ſo plainly ſpoken off, and not before?

Anſw. 1. Now the people hungring after food for the belly, *Exod* 16.3. and the Lord determining that he would raigne *Mannah*, which they ſhould gather every day by a certain rate, and on the ſixt day twice as much, the reaſon was, becauſe the ſeventh day was the Lords Sabbath, on which day the Lord raigned no *Mannah*, nor would he have any to go forth to ſeek it, for that it was an holy reſt unto the Lord: This was the reaſon of the mentioning of it, as appeareth by all that which is before delivered out of the Text.

II. Becauſe now they were a people openly ſeparated to God from all other Nations, and an holy people, *Deut.* 7.6. *Exod.* 19. 6. Therefore aſſoone as he had delivered them, (within ſix weeks ſpace or thereabouts) after they came from *Egypt*, he took order for their keeping holy the Sabbath day, as a ſpeciall evidence of their holyneſſe before God;

God; the breach whereof he reproved as the breach of all his Commandments and Laws, both then, *Exod.* 16. 28. and afterwards; in ſo high eſteem had God his inſtitution of his Sabbath: and no marvell, becauſe by the breach of it God is much diſhonoured, and in the obſervation of it. The three firſt Commandments of the firſt Table are kept in publike view before men; for in obſerving the Sabbath day, we profeſſe the God of Iſrael as the firſt Commandment teacheth, Then in aſſembling together, and worſhipping God, we do what the ſecond Commandment bindeth us to do: and when on that day we contemplate upon the creatures, take occaſion thereby to praiſe him, and ſhew an outward holy behaviour to advance his glory, we do what the third Commandment commandeth us to do: ſo that the holy obſervation of the day to the Lord, keepeth up a publick practice of all our duties to every Commandment of the firſt Table: therefore no marvell it was that God took order ſo ſoon for the keeping of the Sabbath day.

III. Becauſe God intended not untill this time, to ſet out any glorious face of his Church hiſtorically unto us; but rather other things, happening in the courſe of times, from the fall, as in the Story doth appear unto this time.

1. From the Fall to the Floud, the ill fruits of *Adams* fall, and the increaſe of ſin to mans deſtruction is recorded.

2. From the Floud to *Abraham*, the planting of the world by people, with their preſumptuous ſinning, cauſing them to be ſcattered over the face of the earth, according to their diſtinct languages.

3. From *Abraham* to Iſraels going into Egypt, God moved *Moſes* to record the carriage of *Abraham*, *Iſaac* and *Jacob*, as private families (upon which the Church conſiſted) living among idolaters, as pilgrims and ſtrangers, while they were in *Canaan*, till God brought them into *Egypt*.

4. From the entrance into *Egypt* to their mighty deliverance, God was pleaſed to inſtruct *Moſes* to ſet down how *Joſeph* came into *Egypt*, his troubles and honour; how by him

him Israel came into *Egypt* by *Josephs* means; the peaceable rest, there till another King arose, and then of their heavie bondage, till God sent *Moses* to free them.

But now God intending to make glorious his people, and his worship more publickly to be observed of all Israel at one set time weekly, *Moses* relateth the Lords pleasure concerning the Sabbath, not to have it neglected, but solemnely to be kept as an holy rest unto the Lord, according to Gods first institution thereof, *Gen.* 2.3.

And thus much for the *Patriarchall-Sabbath*, before the Law published upon mount *Sinai*.

FINIS.

A TREATISE OF THE MOSAICALL-SABBATH.

By *Richard Bernard*, Rector of *Batcomb*.

EXOD. 31. 15.

Six dayes may work be done, but in the Seventh is the Sabbath of reſt, holy to the Lord, whoſoever doth any work in the Sabbath day, he ſhall ſurely be put to death.

LONDON,
Printed for *Edward Blackmore*, and are to be ſold, at the ſigne of the Angel in *Pauls* Church-yard. 1641.

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OF

OF THE MOSAICALL SABBATH.

Section. I.

Why it is called so.

I Call the Sabbath here Mosaicall, not as any new Sabbath from the former, being the same with the Patriarchall Sabbath, farther now ratified and established.

Nor do I so name it, as if *Moses* were the institutor of it, or no publisher of it. But because God, the Lord of the Sabbath did give this Commandement of the Sabbath, with the rest of his divine precepes, when he had ordained *Moses* the Ruler over his people *Israel* under him: and for that he delivered to *Moses* the two Tables in which the Commandements were written, to deliver them unto the people.

Section. II.

Of the Law of the ten Commandements.

THe Law of which the precept of the Sabbath is part, is said by the Apostle to be holy and spirituall, *Rom.*7. 12, 14. and if that Commandement Thou shalt not lust, be *holy, just*, and *good*, so is the whole Law, and every Commandement thereof. *His encomiis legem integram ornat Apostolus*, saith *Pareus*.

This whole Law hath in it Naturalitie, Positivenesse, Spiritualitie and Moralitie.

Section. III.

Of the Naturalitie of the Law.

1. THe Naturalitie of the Law is so much thereof, as by the principles of Divinitie in Nature, written in all mens hearts, *Rom.* 2. 14, 15. and farthered by the common light of Christ, *Joh.* 1. 9. may be known and assented unto. And this knowledge is more or lesse, as Naturall men partake of that naturall light: for from hence ariseth the difference in naturall men, and not from the common principles, which be one and the same in all men.

From this Naturalitie in the Law, it may be called the Law of Nature, not so as if it were the work of Nature, but for that its in every mans nature, God writing it in every mans heart, *Rom.*2. 15. since the fall, at the time of the souls infusion into the body, as God did to *Adam* before his fall.

This Naturalitie of the Law consists in generalls, and cannot reach to true Specialities, without some further help and better direction, yet by deductions it may go far towards the Specialities.

This serves to make all men inexcusable, *Rom.* 1. 20.

Sect.

Section. IV.

Of the Externalitie or Poſitiveneſſe of the Law.

THe Externalitie or Poſitiveneſſe of this Law is the openly making known of Gods Will in the Commandements given by word of mouth, and after written in the two Tables of Stone.

This Externalitie of precepts, the Lord added for his Church, unto thoſe generall rules, and principles in nature, and to that common light in all men.

For the Lord never ſuffered his Church to be only directed by that light in nature, never ſince *Adams* fall, who having it in perfection, could not guide himſelf to it.

And therefore we read, before *Moſes* days, of Gods Word, of his ſpeaking to *Adam*, *Noah*, and to *Abraham*, *viva Voce*, giving his charge, Commandements, Statutes, and Laws, of which the Lord maketh mention to *Iſaac* telling him, that in keeping theſe *Abraham* obeyed his voyce, *Gen.*26. 5.

This Poſitiveneſſe or Externalitie is to guide thoſe Generalities, unto more Specialities, which naturall men could never rightly diſcover without this help of Gods externall precepts.

This conſiſts in the Letter, and written words of the Law in the Commandements, and the farther meaning thereof is to be learned from other Scriptures, to know what is contained in the ſhort precepts.

This Externalitie properly belongeth to the outward man, for the ordering of it.

And this Externalitie may be diſpenſed with, in ſome precepts, though the naturalitie cannot: for this is written in every mans heart, but ſo is not this Externalitie.

We ſee Gods diſpenſation in ſome Specialities, as Gods allowing *Cain* to marry with his Siſter: alſo *Polygamie* in the Patriarches: In Gods commanding *Abraham* to kill his

sonne: In the Magistrate commanded to kill the offender: *Deut.*13.9. so in warre to kill, *Numb.*31.17. In his allowing of the Israelits to rob and spoile the Egyptians, *Exod.* 3.22. And what is it but a dispensation, when God raiseth up some to spoile other? And that children may leave their parents in case of Marriage, *Gen.*2.24. and *Matth.*19.5. and that variance may be between them for the Gospel sake? *Matth.*10.35. *Luk.*14.26.

The Commandements of this Law in respect of the meer Externalitie, manifested in Specialities may be called Positive laws, as superadditaments for Specialities of those generals: as for example, Naturalitie teacheth me a God: but the Positiveneſſe telleth me that I must have only the God of *Israel* for my god: Nature teacheth to worship God, but the Positive precept forbids to make any graven image or likeneſſe thereby, to worship him, but to worship in spirit and in truth: Nature teacheth to honour God, the Positive Commandement forbids the taking of Gods name in vaine: Nature * teacheth to have a time to serve God solemnly, the Positive precept commandeth a Sabbath day, and directeth us to the keeping of a seventh day Sabbath.

* It teacheth also that for the proportion of this time, the creature must depend and waite upon his Creator: who alone can make the work of six dayes serve to keep us seven.

By light of nature tis no way fit the servant should prescribe unto his Master, but rather the Master unto his servant; especially considering the ground of that distinction of *servi a liberè natura.*

Section. V.

Of the Spirituality of the Law.

THe Spirituality of the Law is the spirituall extension of every precept of the Law beyond all that which the naturality reacheth unto, and above the speciality of the Letter of the Commandements in the externalitie thereof.

I call it the Spiritualitie of the Law, for that this knowledge is only attained by the spirits speciall illumination, and grace. And consists not in the only bare knowledge of the minde touching the extension, but also in the hearts affection, drawn on along with the utmost extent of the understanding, to love what is commanded, to hate what is forbidden,

forbidden, to joy in obedience, to ſorrow for failings, and falls, fearing ever to offend.

This Spirituality is that which is promiſed of God in his Covenant of Grace, made with his People, to be written in the minde and heart, *Jer.*31.33. *Heb.*8.10.

This is the reparation of that bleſſed image of God, conſiſting in wiſedome, holineſſe, righteouſneſſe, and uprightneſſe, *Col.*3.10. *Eph.*4.24. *Eccleſ.*7.29.

The Naturality is common to all, in and out of the Church.

The Externality belongeth to thoſe in the Church, and in this reſpect may the Law be ſaid to be given only to the Iſraelits.

This all the out ward children of the Church may attain unto, and others out of the Church by converſing with and coming among them, or theſe going unto them, or getting ſome of the writings of the Church; For its not poſſible, that the learned Heathen got all their knowledge by the Naturality in them, and their common light, but by the acceſſion of the helps from the Church.

Therefore to gather, that whatſoever we finde in their writing concerning God, and the things appertaining to him, to be all from their meer light in nature, will not hold for a ſound concluſion.

This Spirituality is proper only to the Elect; The firſt is by inſcription, but bettred by diligent improvement of thoſe principles and helps from the Church: The ſecond is by information, and bettered by good education, and inſtruction publikely and privately in the Church. The third is by the ſpeciall inſpiration of Gods holy Spirit in a conſtant uſe of the means, and in the grace of Self-denial which every one muſt come with that will be a true obedient obſerver of the Law.

Section. VI.

Of the Morality of the Law.

THe Moralitie of the Law properly ſpeaking, and diſtinctly to common underſtanding is not the Naturalitie, nor perpetuity of the Law, as if theſe three indiſtinctly were all one. But the Moralitie of the Law is the Laws power, binding the whole man outwardly to the good behaviour in all good manners concerning holineſſe towards God, and righteouſneſſe towards man, according to the Naturalitie, Externality, and Spiritualitie of the Law.

And from this conſideration truely, properly, diſtinctly, and clearly it is, and may be called the Morall Law; the brief Epitome of Chriſtian Ethick, Oeconomick, Politicks, and Eccleſiaſticks, and of whatſoever duty we owe to God or man.

Section. VII.

That there are ten Commandements.

HAving thus prefaced theſe *neceſſaria præcognita*, I come to the fourth Commandement for the right underſtanding whereof many things are to be made clear.

Firſt that there are ten Commandements of the Law: I would not ſpeak of this, but that one hath pleaſed to call this number vulgar Idols.

I. Its the number which *Moſes* recordeth, *Exod.*34.28. *Deut.*4.13. and holdeth *Deut.*10.4. and ſaith, God added no more, *Deut.*5.22. more then ten there was not, nor fewer may we make them, leaſt we be guilty of the curſe, and break the Commandement, *Deut.*4.2. of adding to, and taking from *Deut.*12.32.

II. Its commonly called the Decalogue by the moſt learned Divines.

III. Our

III. Our Church in the Catechiſme would have children to be taught that there are ten Commandements.

IV. Saint *Auguſtine* in *Epiſt.* 118. *cap.* 12. ſpeaks of ten Commandements.

V. The Papiſts though they rob God of one ſacriledgiouſly, yet do not diminiſh his number of ten.

VI. The number hath thus been reckoned for three thouſand and two hundred of yeers and more, and never either denyed, or lightly diſregarded, till the ſpirit of too much boldneſſe in ſome hath dared without ſhame to ſpeak contemptuouſly of the number.

SECTION. VIII.

Of the fourth Commandement in what words contained.

THis fourth Commandement is and hath been hitherto accounted one of them, and is a Commandement in forme of ſpeech ſo delivered unto us.

But here we are carefully to conſider which is the Commandement, and in what words its comprehended.

The miſtake herein hath occaſioned all the contention concerning the perpetuity of the Commandement.

The Commandement is contained only in theſe words: *Remember thou the Sabbath day to keep it holy.*

I. *Moſes* in the repetition of the Law, *Deut.* 5. 12. ſheweth us this plainly, who upon the words of the Commandement, *Keep the Sabbath day to ſanctifie it*, addeth immediately theſe words, *as the Lord thy God hath commanded thee*, between the precept and the next words following, *Sixe days ſhalt thou labour, &c.* And ſo evidently telleth us which be the words of the Commandement, and thereto holdeth our thoughts: ſo we may not take any of the following words to be any part of the ſubſtance of the Commandement.

II. The learned have ſet the Commandement apart by it ſelf in a diſtinct Verſe: Exo. 20. 8. from the words following.

III. The

III. The Lord himself in the promulgation of the Law, in every other of the Commandements, where reasons be added, maketh a difference between the Commandement, and the reasons annexed, as we may see in the second, third, and fifth, and therefore so here.

IV. Every reasonable mans understanding giveth him to know a difference between a Commandement, and that which, for some cause, is annexed thereto, as here we may clearly see it.

Section. IX.

Of the meaning of the words of the Commandement.

THus knowing the Commandement it is fit to understand the meaning.

Remember (that is) be mindefull of it, so, that thou forget it not, call it to minde, think upon it, and consider the Sabbath as a day to be observed, and kept, and therefore
Deut. 5. 12. *Moses* putteth *keep* for *Remember*.

The Sabbath day (that is) the rest day: for Sabbath signifieth cessation and rest, taken from Gods rest, *Gen.* 2. 2. *Moses* calleth it the Sabbath of rest, *Exod.* 31. 15. *Sabbatum cessationis*: and this rest is *Requies sancta*, *Exod.* 31. 15. an holy Sabbath, *Exod.* 16. 23. *Neh.* 9. 14. and the day is an holy day, *Exod.* 35. 2. But not so the rest, nor day, in themselves; but a rest unto Lord, *Exod.* 16. 23. 25. and 35. 2. holy to the Lord, *Exod.* 31. 15. *Sanctificata*, as some translation hath it, set apart and separated to the service of God, as a sanctified rest and day, which the Lord calleth his holy day, *Isai.* 58. 31.

To keep it holy: This is the end of remembring the Sabbath day, to sanctifie it (that is) as God did set it apart, and ordained it for holy uses, and his worship, so we are to count it the Lords, seperating it from other days, and bestowing the rest, and the day of rest, upon the Lord, for that end and use, for which he hath made the rest and the day holy: This is to keep it holy.

From

From the Commandement thus underſtood, we may obſerve.

1. That a Sabbath, a reſt, is impoſed upon us, *Exod.* 23.12.

2. That God hath appointed a day for this reſt.

3. That both the reſt and day, are holy, ſanctified for holy uſes to the Lord.

4. That we are to keep holy the reſt day, or the day of reſt, both the reſt, and the day.

Section. X.

Of the reſt upon the Sabbath.

THE Commandement chargeth us with reſt, with this muſt we begin and keep the day, without this no Sabbath day: It hath it denomination from reſt: The day for the holy uſe of the reſt, is ſaid to be bleſſed: *Exod.*20.11. And from Gods reſting he is ſaid to bleſſe and ſanctifie it, *Gen.* 2.3. This reſt is principally mentioned; the day is called the reſt of the holy Sabbath, The reſt of the holy reſt, *Exod.*16.23.the Sabbath of reſt, *Exod.*31.15. Therefore this is the firſt thing, in the firſt place to be obſerved, in the keeping of the day holy unto the Lord, which is, by making our reſt holy to him, by imploying our reſt holily: For the day is kept for the reſt ſake, by Gods own example, and becauſe of the holy uſe of the reſt upon that day, wherein we do reſt, and not for the days ſake, for without the reſt we could not keep the day; nor would God have commanded the day, but for that he reſted and made the reſt holy for holy uſes on that day. The Conſideration of this would cut off much prophaneſſe and make us better obſervers of the day unto the Lord.

Section. XI.

Of the day for the reſt.

THe Lord having impoſed reſt upon us, in the next place he enjoyneth us a day for the reſt: Time is neceſſary

for all things, and without time we cannot rest: Nature and experience teacheth this.

This time allotted by God is a day, but in the Commandement the day is not determinately set down, it pitcheth upon no certain set day; But the Commandement is, *Remember the Sabbath day* (to wit) what day soever, *to keep it holy*, So the holy observation of the day is the substance of the comet. This generality is agreeable to the Naturalitie of the Law.

And thus the Lord delivered the Commandement.

1. To lay down in it the naturality of the Law, aswell as in the rest of the Commandements.

2. And so to holdup the perpetuity of it, with all the other precepts.

3. To teach that no one certain set day is of the very substance of the Commandement: Therefore is it propounded indifinitly without limitation.

4. To inform us that the seventh day from the Creation, (as Bishop *Andrews* doth hold in his Catechiticall doctrine) is not of the substance of the Commandement.

5. This was for an admittance of the Changeablenesse of the day; For this Commandement being affirmative, and propounded in generall termes maketh it applicative to this, or that day, To this, while it remaineth, and to that which may come in the roome of it, when this is changed, and taken away: as thus.

See this Simile in the next Treatise more at large.

Honour the King (to wit) whosoever is King. If *Saul* be King, honour him, when he is dead, and *David* be King honour him: So is it in this Commandement, *Keep holy the Sabbath day*, while the seventh day from the Creation is the Sabbath, keep it holy: if it be changed, and the first day of the week be the Sabbath, then keep it holy: God foreseeing it necessary that the seventh day from the Creation was to be changed, he propounded the Law so, as to make the day alterable, as being for the time, by way of application belonging unto the Commandement, but not of the substance, no more then *Saul* was of the substance of this Commandement, *Honour the King*.

If

If this had been, or were well pondered, the Controverſie of the Sabbath had been prevented, and ſhould ceaſe now to trouble the Church.

Section XII.

Of the words annexed to the Commandement.

When God gave this his Commandement, he himſelf annexed words unto the Commandement, purpoſely to guide his people in the right underſtanding of this Precept, and to binde them by reaſons to the obedience thereof, unto the worlds end.

To all the Commandements God made a Preface, to enforce obedience to all of them, even from his Covenant of *Grace*, made with *Abraham* to be his God, and the God of his ſeed after him, *Gen.* 17. 7. calling himſelf, *The Lord their God*, in giving his Law, and remembring them of that their great deliverance, which he had promiſed alſo unto *Abraham*, *Gen.* 15. 13, 14.

To the ſecond, third, and fifth Commandements, he added reaſons, all which the learned take to be for the ratification of the Commandements, and to urge us to keep them, and ſo do interpret the words accordingly.

The words of God knit to this Commandement, have, no doubt, been added for the like purpoſe, even to be a Confirmation, and an eſtabliſhment of the Precept, and the perpetuity thereof, and to move us to keep it.

Yet nevertheleſſe of late, divers have endeavoured to fiſh out of the words, matter to change the nature of the Commandement, from Morall (as they ſpeak) to Ceremoniall, and to take away ſo the perpetuity of the Commandement, and therewithall mens hearts, and conſciences from affecting and obeying it, as being no Commandement now obliging any Chriſtian, and ſo do they rob God of one of his Commandements ſacrilegiouſly.

But the words are so to be interpreted (according to Gods intention) as may uphold the nature and perpetuity of the Precept, as the words annexed to the other Commandements do very forcibly, as also to binde us unto a carefull keeping of the Precept, as they do very effectually, and do meet with all that which our corrupt nature may perversly object against our obedience thereunto.

In the words we are to note, 1. The Scope of all the words, 2. The Matter; which is,

1. A Directory guiding to the observation of the Commandement in Gods allowing of us sixe dayes, and the reserving of the Seventh to himself.

2. A reason of his thus approportionating time between him and us for labour and rest.

3. A Conclusion in the last words, upon which this fourth Commandement is raised: As if God had said, I have from the beginning blessed and hallowed the Sabbath day, therefore I do command them to remember the Sabbath day to keep it holy: Thus inforcing the Commandement from the prime institution: Note it well; So as the Commandement is a binding Law from the first institution, for the Sabbaths more solemn observation for ever.

Section XIII.

Of the scope of the words.

THe scope and use of the words, is to take man from his own bottome: For after the Lords *Memento*, before the Commandement, to forget oblivion and forgetfulnesse of it, through worldly distractions; He closely answereth, and meeteth with mans corruption, which might hinder him, in submitting to this Commandement.

If any man should be unwilling to give God a day, he sheweth his bounty in giving us six, for fear of repining.

If any man shall think six dayes not enough for his worldly

ly affairs, the Lord prescribeth a means, which is labour, by which he may finish all that he hath to do, if he loyter not, nor busie himself in other mens matters.

If any man should undervalue the seventh day, as of mans devising, God, to prevent this contempt, here challengeth it to himself, and presenteth himself in his Soveraign authority over us, saying, it *is the* Sabbath of the Lord thy God.*

If any man should suppose that he might deferre off to the Sabbath day some of his week dayes works, the Lord doth inhibite him from doing any such manner of work, for fear of incroaching upon his Sabbath.

If any man should claim any exemption for himself, or any under him, God cometh with his charge upon parents, and masters, upon children, and upon strangers, for fear of any misapplying it onely to some, or a conceit of any dispensation for other some.

If any man should ask an example of imitation, and perhaps presume to neglect it, because great men little regard it: God hath given us his own example, both for labour on Sixe dayes, and rest on the Seventh day.

If any man should doubt of any good hereby, and enquire and aske what good and benefit, he might reap by the observation of this day, more than of any other? The Lord telleth him that he hath blessed the day for him.

And lastly, if any man should leave his worldly businesse, and might now follow his vain pleasures: The Lord telleth him that he hath sanctified it to holy uses. Thus God fortifieth his Commandement, and wisely meeteth with mans corruptions, to keep us in a carefull observation of this Commandement.

* This is remarkably of great force to direct us aright in our Christian Sabbath. For the day of the Lords rest, must be the day of our rest. Now the day of the Lords rest may be either the day of the Lord our Creators rest, or the day of the Lord, our Redeemers rest.

Section XIV.

Of the Directory in the words.

THe words are to be a perpetual direction, in what ſpace of time, and what day in that ſpace we are to take for the Sabbath day: For the words of the Commandement being generall, and not appropriated to any particular day, or ſpeciality of time; God would not have his people, either the *Iſraelites* then, or the *Iſrael* of God in any age, to be ignorant of the time or day, but to be able certainly to determine, and to be reſolved of the day, without any doubtfull diſputation concerning the ſame; as all might, and may, if we will uſe this Directory for our guide herein: I ſay, its a Directory, for its not brought as a reaſon of the Commandement, becauſe here is no ſuch connexion of the words to the Commandement, with a *For*, as the reaſons are in the two other Commandements; but here the Lord, without any ſuch connexive word, preſently ſaith, *Six dayes ſhalt thou labour*, &c. as if he had ſaid, I will direct thee, leſt thou miſtake the generality of the Precept in application, how thou muſt know in what ſpace of time, and on what day in that ſpace, thou maiſt keep my Sabbath.

Section XV.

That one day in Seven muſt be the Sabbath day.

FOr this number God exceedeth not here, firſt mentioning Sixe, and then a Seventh day, and no more: So as within this time limited, is the Sabbath day.

In the beginning of time God made the menſuration of all time to be onely Seven dayes, *Gen.* 1. 31, & 2. 2, which was afterwards called a week, *Gen.* 29. 28.

The

The Week then conſiſting of ſeven dayes muſt be the compaſſe in which to finde the Sabbath.

The firſt Sabbath was within a week, to which the words of God here hath reference.

Whether nature doth teach to conſecrate one day of ſeven to God as *Zanch. in quartum præceptum* holdeth is not here to be diſputed: Its enough that we have Gods example from the beginning, and here his Word, for a ſeventh day.

The practice of Gods Church is grounded hereon, which from time to time, from age to age, thouſand of yeers have obſerved one day in a week for the Sabbath.

One Maſter *Dowe* ſaith in his diſcourſe of the Sabbath, that many grave and judicious Divines, both ancient and modern judge the inſtitution of one day in ſeven to be perpetuall: For this, he, inſteed of all, citeth *Chryſoſtome* on *Gen.* 2.3. and Maſter *Hooker* in his *Eccl. Pol. pag.* 379. Who ſaith Gods *immutable Law* exacteth this of us as a duty for ever.

Reaſon may leade to think that God would not here mention only ſo many dayes, and no more, upon the giving of the Commandement, if it were not for this end.

Gods will and Commandement ſaith our *Homily* of prayer, was to have a ſtanding day in the week, for people to come together.

Its very reaſonable to give God one day of ſeven.

1. Becauſe God in his wiſedome choſe his day within that compaſſe.

2. That this his choice is moſt fit to be imitated: He knew that a day in this ſpace was moſt neceſſary for us to obſerve.

3. For that a week is the firſt and principall ſpace of time, and all times of moneths and yeers, are but the revolution of a week, from the worlds beginning. For this ſee Doctor *Rivet* in his diſſertation, *De origine Sabbati*: which being ſo, what reaſonable man will deny to give God his day within this ſpace, the firſt, the chief, and the ſhorteſt ſpace of all other times, and that which is the fitteſt: For that

that the ſpace of a week between Sabbath and Sabbath is not too farre a ſunder to make us forget our dutie, nor yet the return too quick to hinder man in his labour, for the neceſſaries of his life and ſtate, ſaith Maſter *Dow*.

SECTION. XVI.

Of the ſeventh day Sabbath.

AS we ſee it muſt be one day in the week ſo we by the Lord are directed to the ſeventh day in the week.

1. By God his free donation of ſix dayes to us, for to labour in, and to do all that we have to do: our common and ordinary buſineſſes muſt be all done, and ended in this ſpace: which ſpace he preſently after the Commandement allotteth unto us. He firſt telleth us, what and how many dayes in the week are ours, before he tels us which is the day that is his: 1. That ſo we might learn where to begin to finde out the Sabbath. 2. By appropriating unto himſelf the ſeventh day for Sabbath: *The ſeventh day is the Sabbath of the Lord thy God.*

This ſeventh day here ſpoken of is not that one individuall ſingular ſeventh day of the Creation on which God reſted, but a ſeventh day after the ſix dayes given to us For.

2. As the ſix dayes allowed us, are not the very ſix dayes in which God created the world, which were gone and paſt, but only ſix dayes in likeneſſe and revolution, no more is this the ſelf ſame ſeventh day, but another in likeneſſe by revolution. So it is as if he had ſaid I allow the ſix dayes together for your labour in the week, be thoſe ſix dayes, what dayes ſoever begon and reckoned together; But the ſeventh day following thoſe ſix dayes is mine, *It is the Sabbath of the Lord thy God.*

2. That firſt ſeventh day, and the firſt ſix dayes mentioned in the firſt and ſecond chapters of *Geneſis*, are underſtood by

by God in the words following as a reaſon added to this direction of God, why he giveth us for ever ſix dayes, and reſerveth the ſeventh day alwayes for himſelf; becauſe he wrought thoſe ſix dayes, and reſted that ſeventh day, which words of God are not the reaſon of the Commandement, but of his giving us ſix dayes, and his reſerving to himſelf the ſeventh day.

3. Gods concluſion concerning the fourth Commandement helpeth us in this: For in the end he turneth his ſpeech unto the very words of the Commandement: ſaying, *Wherefore the Lord bleſſed the Sabbath day, and hallowed it*, He ſaith not, that ſeventh day, but the Sabbath day, (that is) the reſt of that firſt Seventh, as a Sabbath for ever, fall it upon another ſeventh day, whatſoever it be.

The ſeventh day therefore is ever the Sabbath day.

1. By Gods irrevocable donation of ſix dayes unto us.

2. By our acceptation of ſo many dayes in the week to our ſelves, from all times unto this day: If from Gods words in this direction here we dare without doubt or ſcruple take our ſix dayes, are we not then tyed to give him the ſeventh day by the like authority, who reſerved to himſelf at the ſame time, when he gave us our ſix that we ſhould afford him the ſeventh?

3. By Gods propoſing his own example, as a perpetuall pattern to be followed of us, in his ſix dayes labour, and in his ſeventh dayes reſt; For ſaith (that ever honoured Biſhop *Lakes*) what time God himſelf took for his work, and for his reſt, the ſame did he aſſign to men, and made his pattern a perpetuall Law: In his *Theſis* the 8.

4. For that the ſeventh part of time God did chuſe to himſelf before before fall: and ſo Gods ordinance is everlaſting as the world, a portion of time eternall, as the ſame reverend Father affirmeth in his 25 *Theſis* and 32. See alſo for this very fully Maſter *Hooker*, in his fifth Book of *Eccleſ. Pol. Sect.* 70.

5. Becauſe if a man had ſtood in his full perfection, not only our firſt parents, but all his poſterity, had obſerved the

first seventh day: But sin (not any Ceremony) made that day alterable saith the same Father, as it now is altered upon the recreation of all things by Christ; But yet is still the same portion of time kept, a seventh day in the week.

This alterableness of that seventh day, through sin, is a reason why God, in giving the fourth Commandement delivered as (I have said) the same in such a generall manner.

Section. XVII.

Of the six dayes work:

These six dayes are called working dayes, *Ezek* 46. 1. in them men are to labour, which labour is to be imployed in doing work; and it must be all, and it must be thy work, so labouring to do all that thou hast to do, that is, which by thy profession, Art, trade, and calling belongeth unto thee to labour in and to do.

The words are a permission put only by a concession: in six dayes may work be done, *Exod.* 31. 15. and not preceptive, but as they have respect to the Sabbath day; for the better observing of it, when we neglect not our businesse on the six dayes, nor deferre any thing thereof unto the seventh day.

For the Lord in the first Table commandeth man's duty to himself, and how to expresse his love to him; which is the sum of the first Table, *Matth.* 22, 37. and not what man should do for his corporall and outward estate, for that belongeth to the second Table.

Therefore in these words is a preparation for the Sabbath, and a prevention for hindering our spirituall rest, and also our bodily toyle for our selves, in and about our ordinary calling, when the day of rest is come.

Yet here we are not so tyed to labour in these dayes, but that God must have herein religious duties performed to him of every one privately, *Psal* 55. 17. *Dan.* 6. 10. 13. and some

ſome part of the day to his ſervice publikly, if he appoint it, as under *Moſes* he did a dayly worſhip and offering of Sacrifices morning and evening, yea he may take a whole day, as once in a moneth, once in a yeer, as he ordained Feſtivalls in *Iſrael*: and when he calleth for publike Faſting by his judgements, *Joel* 2.15. or for publike thankſgiving by ſome ſingular mercies, we are to ſet ſome time apart for the ſame, as the Jews did. *Eſter* 9.19,22.

Section. XVIII.

Of the Reſtriction from work on the Seventh day Sabbath.

IN the ſix dayes we are to do all that we have to do, but on the Sabbath day, neither we our ſelves, nor any under our power to reſtrain them, nor our Cattell, are to do any manner of work.

Theſe words being here to be taken as a rule of direction for ever touching the Sabbath: They muſt ſo be underſtood as may ſtand with the perpetuity of the Commandement for holy reſt, and ſanctification of the day in holy duties.

The words (we muſt know) are no Commandement, no more then the former words, *Six dayes ſhalt thou labour*: The Lord uſeth not to adde* precepts to his precepts for obſervation of them; If they were a precept, it ſhould be negative and ſo binde from all works for ever: But we finde that albeit ſome works were forbidden, yet God allowed divers works to be done on the Sabbath day.

The words therefore are only a reſtriction from ſome works, but not a negative forbidding of every work without exception.

The works from which we are here reſtrained this day, are ſuch works, as upon other dayes we may do (and not the work of ſin, which never ought to be done) ſuch are ſervile mechanick works of our ordinary profeſſion, trade, occupation, and calling, lawfully to be done in the other ſix dayes, which thus I prove.

* It was fit, if not neceſſary, not only to preſcribe the portion of time to be ſet apart for Gods ſervice, but alſo the particularity of the day, or not to leave that to the will of man.

1. This restriction is from the liberty of our labour, and the doing of all we have to do in the allowed six dayes, *Six dayes shalt thou labour, and do all thy work*, then presently followeth the restraint, *But the Seventh day is the Sabbath, in it no manner of work* (to wit) of the nature of the former Six dayes work.

2. Because here is mention of men and maid-servants, and cattell, which commonly are set about such works.

3. For that God propounds his pattern for resting on his Seventh day from his work of his Creation in the severall Sixe dayes.

4. Other Scriptures do strengthen this Exposition, as a restriction from such kinde of weeks work on those working dayes.

In *Exod.* 34.21. there Earing time, and Harvest is mentioned, in which time, about such things, men are not to labour on the Sabbath day.

As the work about Husbandry is restrained, so buying and selling of Corne, yea, thoughts and speeches about the same, were forbidden, *Amos* 8.5. buying and selling of wares, and of Victuals, *Neh.* 10. 31. & 13. 16, 17, 18. Carrying of burthens, and doing any such work on the Sabbath, *Jer.* 17. 21, 22, 24, 27.

All which Husbandry, buying and selling, carrying of burthens, *Nehemiah* sharply reproved, and called it the prophaning of the Sabbath, *Neh.* 13. 15, 16, 18, 19. These be the works from which they were restrained on the Sabbath day.

But the Prophet *Esay* concerning the spirituality of the Commandement goeth further, and telleth them that they were to call the Sabbath a delight, the holy of the Lord, honorable, and to turn away their feet from the Sabbath: this he expoundeth to be, the not doing of our own pleasure on the Lords holy day; which he sets forth in three things. 1. In not doing our *own* wayes, 2. In not finding our *own* pleasures: 3. In not speaking our *own* words: Then the Prophet telleth us, that this is to honour God, and that herein we shew, that we delight our selves in the Lord, *Esay* 58.13, 14.

Lastly,

Lastly, they were restrained to hold themselves from all that which is,

1. Against the Naturality of the Law, as not to keep the day to the Lord, but to travell the whole day, work the whole day, or play the whole day.

2. Against the Externality, which is in outward holy rest, and sanctity, as to lie lazily at home sleeping, to go to Church unprepared, *Eccl.* 5.1. as men go to any other place.

3. Against the Spirituality, delighting in vanity, and not in the Lord that day.

4. Against Morality, when men carry not themselves in a decent, seemly behaviour, becoming holinesse, but rudely either in, or out of the Assemblies.

SECTION XIX.

Of the works which might be done on the Sabbath.

NOw lest any should gather from all afore delivered, that not only servile works are restrained, as in *Lev.* 23. 7,8,21,35,36. *Numb.* 28.25. & 29.1. but also all other works from *Exod.* 20.10. and that upon pain of death, *Exod.* 31.14, 15. & 35.2. *Lev.* 23.3. we are to know what works for all this were allowed to be done on the Sabbath day.

1. Works of Piety, commanded to be done on the Sabbath: which be not our works, but Divine, not humane, as reading and preaching the Word, *Act.* 15.21. & 13. the killing of Beasts for Sacrifice, and what work soever was in and about Gods worship and service, *Numb.* 28.9,10. 1 *Chr.* 23.31. 2 *Chron.* 8.13. the ordering the Lamps, *Lev.* 24.3. and putting new bread before the Lord, *Lev.* 24.8. 1 *Chron.* 9.32. 2 *Chron.* 2.4. for as the Jews themselves spake, in the Temple there was no Sabbath: for that the rest on that day gave place to the labour in and about Gods service there: see *Fran. Lucas*, on *Matth.* 12.5. So to Circumcise an Infant, *Joh.* 7.23. when the eighth day fell on the Sabbath.

2. Work or labour, tending to piety and Gods wor-

ship: as to blow a Trumpet, *Num.*10.2,10. for the assembly, as we do ring a Bel. To travell to the Prophet, 1 *Kin.*4.23. *Psa.*84.6,7. thence was a Sabbath dayes journey, *Act.*1.12. about two miles, fifteen Furlongs, compare these three texts together, this in *Act.*1.12. with *Luk.*24.50. and *Joh.*11.18. To go in and out on the Sabbath about the service of the Temple, 2 *King.*11.5,7,9. To stand watchmen in time of need by command of authority, to prevent in others the prophaning of the Sabbath, *Neh.*13.22.

Exod 16. III. Works of preservation from Gods own example, who albeit he rested the seventh day from his works of creation, yet not from his work of preservation of all that which he had made. So although he would not rain *Manna*, on the Sabbath day, yet would he preserve it from worms, and from stinking on the Sabbath.

Likewise may we do the works of preservation, which are called the works of Necessity, on this day. But this necessitie must have warrant from the affirmative part of some Commandement of the second Table, requiring this of us, and not what we think, or make a matter of necessity: as for instance;

The fifth Commandement bindeth us to obey authoritie: Now if we be commanded by supream power, to stand watchman on this day, we are to do it, *Neh.*13.22. So may we stand armed for the Kings safety, 2 *Kin.*11.5,6,7. 2 *Chro.*23.4,5,8. and for our Countrey: 1 *Kin.*20.29. Yea, upon command we may beseidge and assault the Citie of an enemy, *Josh* 6.8, 16,20. Also an offender may be attached, be brought before authority, and the Magistrate on this day may send him to the Goale, *Num.*15.34. Its thought that *Pharaoh* sent the Israelites out of *Egypt* on the Sabbath day: see *Ainsw.* on *Deut.*5.14.

The sixt Commandement chargeth me with the keeping of mine own life, and the life of mine neighbour: By a necessity of this Commandement its lawfull;

1. To dresse food for us, as our Saviour warranted his Disciples in rubbing ears of Corne to eat them, *Matth.*12. 1,2,3.

1,2,3.4,7. And this is not only in necessitie of meer hunger, but for necessity of state, and dependance of many to be fed, *Neh.*5.18. Here is spoken of daily provision, *Unoquoque die, per singulos dies.*

2. To seek the Physitian for help, and for the Physitian to prepare his Physick, *Luk.* 13. 14, 15. *Joh.* 9. 6, 11, 14. *Mat.* 12. 10. *and to cure diseases*, *Joh.* 5.3,5,9. *Luk.* 13.12, 13. & 14. 3,4. & 6.10.

3. To fly for safety of life, 1 *K.* 19. 3.8.

4. To fight for our lives if need require, 1 *Macha.* 2.41.

5. To save the life of another, *Luk.* 6.9. These works and the like may we do by warrant of the Sixt Commandement on this day.

The Seventh Commandement requireth Chastity, and comely Decency. Therefore upon necessity of this Commandement, it is needfull to put on rayment for common honesty, to hide our nakednesse, and decently to clothe our selves, as all ever have done, on this day, so to wash and be clean, to comb the head, brush thy garments, and the like.

The Eighth Commandement is in the affirmative part, that we preserve our own and our neighbours estate: Its hence lawfull; to fodder and water Cattell, *Luk.* 13.15. To pull a Beast out of the pit, *Luk.* 14. 5. To take up that which is our own, if it be without and abroad, to carry it home, *Joh.* 5.8,9, 11. To quench an house on fire, and other things of the like nature: for in all these cases and such like, the Sabbath was made for man, so it giveth place, and admits of such works warrented by the Commandements of the second Table.

IV. We may do works of *Charity* and *Mercy*, and that which is good on the Sabbath day, *Luk.* 6. 9. Such were all the Cures which Christ wrought on the Sabbath day: which albeit they might have been done upon another day, yet some coming to him to be healed, other occasionally be held of him with the eye of pity, he healed and cured them.

V. And lastly, besides all these works of Piety, and tending

ing to Piety, of necessity and charity, there be deeds of indifferency lawfull, as these;

To walk in the fields, as Christ with his Apostles, and others did, *Mat.* 12.1.

To make a Feast, and ye invite Guests to go unto it, *Luk.* 14.1.

Thus may we see from authority of holy Scripture, and warrant from Christ, the Lord of the Sabbath, *Mat.* 12.8. what was lawfull to be done on the Jewish Sabbath day: So that they had as much liberty, as we have, if the Jews of later times had not mistaken it, and from former prophanation of the Sabbath, both before the Captivity, *Eze.* 20.12. 16. & 22.8,26.&.23.38. and after, *Neh.* 13.13. had not fallen to their Jewish and foolish superstition condemned by Christ.

Section. XX.

Of the rigorous strictnesse supposed to be put upon the Israelites that day.

THat here we may not be deceived,

1. We are not to regard the writings of the Jewish *Rabbies* of later times, infected with their own superstition, upon mistakes of Scripture.

2. We must have recourse to the Originall Sabbath, which the fourth Commandement propoundeth and maintaineth, as we may observe in the reason of the direction.

Now in that was no restraint unto *Adam*, but to rest from his week dayes work, dressing the Garden: So now onely servile work in this directory added to the Commandement, is forbidden, as before I have proved, in *Sect.* 17.

3. The instances of labour in the Old Testament, were not breaches of the Sabbath, nor so were judged, nor can be proved to be so.

4. Our Saviour Christ, the wisest Expositor of his Fathers

thers Precepts, and the exacteſt obſerver of his Fathers Will, alwayes in all things, both by word and deed, telleth us that the Law of the Commandements laid no ſuch yoak upon them, in any ſuch rigorous ſtrictneſſe.

5. We muſt make a difference between the Commandement it ſelf, with the words annexed, uttered by God immediately upon Mount *Sinai* to *Iſrael*, and ſome other precepts given concerning the Sabbath by him afterwards, but mediately by *Moſes* to the people: for the one is permanent, and admits of works, as I have ſhewed, but the other are tranſient, and for ſome uſe only for a ſpace occaſionally delivered, binding to more ſtrictneſſe for the time.

They that go about to lay upon *Iſrael* a rigorous ſtrict reſt on the Sabbath, from every leaſt work which might be done without travell or diſtraction, do it,

1. To difference them from us by our more ſuppoſed freedome and liberty, as if the Iſraelits had been tyed by vertue of the fourth Commandement it ſelf to a more preciſe ſtrictneſſe, then we now are, ſo as they might do almoſt nothing, no not to go out of their doores on the Sabbath-day.

2. Hereupon to make the Commandement Ceremoniall in this imagined ſtrictneſſe.

3. And ſo to overthrow the Naturality of the fourth Commandement, and perpetuity of it as nothing belonging now unto us. And for this purpoſe one of late in his Treatiſe of the Sabbath, and Lords day, in *Chap.* 2. of the fourth part goeth about to prove this ſo great ſtrictneſſe: for he ſaith,

I. That none were to go out of their doores on the Sabbath day, not only not to make a journey, but not to go out to walk although ſoftly: And this he collecteth becauſe that they might not go out to gather *Mannah* on this day.

Anſw. 1. This was not a prohibition ſimply to go out, but only not to go out to gather *Mannah*: for they had not ſinned in walking out, but they did ſinne in going to

ſeek *Mannah*, which the Lord did not rain on that day, and had forbidden them to go out to ſeek for it.

2. If it were not lawfull to go out on the Sabbath day, how was it that ſome found, in the Wilderneſſe, a man gathering ſticks, and yet they blameleſſe: They went out, elſe had they not found him, *Num.* 15. 32, 33. Yea, if it ſo fell out, upon the Sabbath day, there were cauſes of going out of their houſes, *Deut.* 23. 10, 12, 13.

3. Though this gathering of *Mannah*, ſeem to this man to be done without paines: its not ſo, for it was not at their doores, as he ſaith, but on the outſide, about the hoſt, on the face of the Wilderneſſe, *Exod.* 16. 13, 14. ſo as they muſt go abroad for it; neither was it without paines, to gather an Omer for every one, of ſuch a ſmall thing as it was, like to Coriander ſeed, *Verſ.* 31.

4. But grant it had been ſo, yet know, that to labour for food, was in the nature of a weekly ſervile work; ſo that here is prohibited the ſix dayes labour for bodily neceſſaries, which they had then no need to do.

II. He ſaith, that the Iſraelites were to prepare their *Mannah*, to bake and ſeeth, what they would on the ſixt day, that ſo they might prevent that labour on the Sabbath day, *Exod.* 16. 23. So they might not belike, dreſſe, and make ready any food on the reſt day.

Anſw. 1. The words in *Verſ.* 23. do not undeniably imply that: that which remained over and above their baking and ſeething, was baken, and ſodden with the reſt: but rather the contrary, as thus, bake what you will bake, and ſeeth what you will, to day, and that which remaineth over, to wit, not baken, nor ſodden, lay it up for you to be kept, untill the morrow; for *Moſes* ſaid not, ſeeth, and bake all, and ſo reſerve ſome for to morrow, but bake and ſeeth what you will of it, which implyeth, that ſome was not baked and ſodden.

2. Albeit, he ſeemeth neceſſarily to inferre, becauſe *Moſes* ſaid, next day, *eate that to day*, to wit, which was reſerved, and had no wormes in it, nor ſtanke: *Verſe* 24, 25. that

that it was baken or ſodden over night.

But if it had been ſo, the miracle had not been ſo great: for that which the people did reſerve without warrant and had wormes, and ſtank, was as they gathered it, and not either baken, or ſodden for any thing that can be gathered out of the text.

Again, the only bare mentioning of eating, doth not inferre their not baking or ſeething, more then the bare naming of the peoples baking and ſeething will inferre their not before grinding of it, of which not a word there in the text: Its moſt like that which remained over, was ground with the reſt, either in Mills, or beaten in Mortars, as they uſed to do, *Num.*11.8. and ſo the Meal thereof was reſerved to be baken or ſodden the next day; which if ſo, they abſtained from no other work, then ſervile, as we do, from carrying our Corn to the Mill to be ground of the Millerd, which is his weeks dayes labour.

3. But grant all this to be ſo, yet this was but for the time of the *Mannah*, let him prove that it was ſo in *Canaan*, my inſtances before do ſhew the contrary. Nor was this preparation, but about the *Mannah*, becauſe it required ſuch labour, in the Mill and Mortar, to make it ready, a ſervile work, not fit for the Sabbath, being ſo much for ſo many Thouſands.

III. He alleadgeth, *Exod.*35.3. That they were prohibited to kindle a fire throughout all their habitations on their Sabbath day, *Exod.*35.3.

*Anſw.*1. Conſider that this Commandement, was given ſome ſpace of time after the giving of the Law: in which ſpace they making a fire, they offended not, and therefore this ſtrictneſſe was not from the nature of the fourth Commandement it ſelf.

2. This inhibition muſt be underſtood of kindling a fire, *for work forbidden* to be done on the Sabbath day: for elſe there is no Coherence of this *Verſe* with the former: in which *Moſes* doth tell them, that God would have no ſix dayes work done, on the Sabbath, to wit, ſervile; Therefore

ſeek *Mannah*, which the Lord did not rain on that day, and had forbidden them to go out to ſeek for it.

2. If it were not lawfull to go out on the Sabbath day, how was it that ſome found, in the Wilderneſſe, a man gathering ſticks, and yet they blameleſſe: They went out, elſe had they not found him, *Num.* 15. 32, 33. Yea, if it ſo fell out, upon the Sabbath day, there were cauſes of going out of their houſes, *Deut.* 23. 10, 12, 13.

3. Though this gathering of *Mannah*, ſeem to this man to be done without paines: its not ſo, for it was not at their doores, as he ſaith, but on the outſide, about the hoſt, on the face of the Wilderneſſe, *Exod.* 16. 13, 14. ſo as they muſt go abroad for it; neither was it without paines, to gather an Omer for every one, of ſuch a ſmall thing as it was, like to Coriander ſeed, *Verſ.* 31.

4. But grant it had been ſo, yet know, that to labour for food, was in the nature of a weekly ſervile work; ſo that here is prohibited the ſix dayes labour for bodily neceſſaries, which they had then no need to do.

II. He ſaith, that the Iſraelites were to prepare their *Mannah*, to bake and ſeeth, what they would on the ſixt day, that ſo they might prevent that labour on the Sabbath day, *Exod.* 16. 23. So they might not belike, dreſſe, and make ready any food on the reſt day.

Anſw. 1. The words in *Verſ.* 23. do not undeniably imply that: that which remained over and above their baking and ſeething, was baken, and ſodden with the reſt: but rather the contrary, as thus, bake what you will bake, and ſeeth what you will, to day, and that which remaineth over, to wit, not baken, nor ſodden, lay it up for you to be kept, untill the morrow; for *Moſes* ſaid not, ſeeth, and bake all, and ſo reſerve ſome for to morrow, but bake and ſeeth what you will of it, which implyeth, that ſome was not baked and ſodden.

2. Albeit, he ſeemeth neceſſarily to inferre, becauſe *Moſes* ſaid, next day, *eate that to day*, to wit, which was reſerved, and had no wormes in it, nor ſtanke: *Verſe* 24, 25. that

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3. But grant all this to be ſo, yet this was but for the time of the *Mannah*, let him prove that it was ſo in *Canaan*, my inſtances before do ſhew the contrary. Nor was this preparation, but about the *Mannah*, becauſe it required ſuch labour, in the Mill and Mortar, to make it ready, a ſervile work, not fit for the Sabbath, being ſo much for ſo many Thouſands.

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for this end not to kindle a fire.

3. Some hold this Commandement to concern only making of fire for the furtherance of the Work of the Tabernacle; For therefore is here the Sabbath mentioned to ſhew, that the Work of the Tabernacle, ſhould give place to the S bbath.

4. Learned men both Proteſtants and Papiſts hold, that to kindle a fire was not ſimply forbidden: for being a negative precept, it ſhould not have admitted at any time the making of a fire in any of their habitations. Is it like that in Winter they never made fire on their Sabbath? The ſeaſon was ſometime cold in that Countrey, as we may reade, *John* 18. 18. And what a Feaſt was that, to which Chriſt went on the Sabbath day, *Luk.* 14. 1. may it be ſuppoſed there was no fire?

Laſtly note, that had this been a durable precept, theſe words had been added to it, a Statute *for ever throughout your generations:* as we may ſee of forbidding work, in *Levit.* 23. 31 and it was uſuall in a durable Law to adde the word *for ever:* for which many other texts may be produced, which is wanting here, as but temporary.

Exod 12.14. 17.24.

IV. He bringeth forth the puniſhment of him that gathered ſticks on the Sabbath day, *Num.* 15. 32, 36.

Anſw. 1. That here one was found gathering of ſticks upon the Sabbath day, and brought before authority for it, and his ſentence was to dye, and he was ſtoned to death, cannot be denied,

But that it hence is to be collected, that therefore it was an exact ſtrictneſſe impoſed upon *Iſrael* by the fourth Commandement, not ſo much as to g ther ſticks upon the Sabbath day, reſt to be proved: For,

1. The fourth Commandement it ſelf is affirmative, and not negative, and therefore neceſſarily inferreth not the forbidding of ſuch an act for ever to the Iſraelites.

2. The words in the directory, *Thou ſhalt do no work*, are with a reſtriction, as I have proved.

3. It is manifeſt that the moſt zealous for the Sabbath, have

have had meate dreſſed then, fleſh-meate, and whither that could be without fire, and fire without wood ſtickes or bones, or ſome other fewell, let any judge. Nehe. 5. 18.

4. There was no prohibition for ſuch a work before ſet down expreſſely, and therefore they knew not what to do, till they asked Councell of the Lord concerning him.

5. This mans ſin was great before God: it appeareth by the greateſt puniſhment inflicted upon him, as was ſtoneing to death in *Iſrael*; but how came it to be ſo, not ſimply in breach of the fourth Commandement, but it was as learned men hold a preſumptuous ſin, a great ſin, for ſuch a one deſpiſeth the Word, and reproacheth God, *Num.* 15. 30, 31.

Now that he ſinned preſumptuouſly, it is ſo to be judged.

1. By the Connexion of the Story: for *Moſes* having ſet down a Law from God, againſt preſumptuous tranſgreſſions, *Num.* 15. 30, 31. He bringeth this for an inſtance thereof immediately, *Verſe* 32.

2. Becauſe he ſinned againſt two acceſſory precepts concerning the Sabbath. The one that none ſhould go out on that day, about worldly buſineſſe, as to labour for food; *Exod.* 16. 29. The other that none ſhould kindle a fire then, *Exod.* 35. 3. Now Contrary to theſe, this man went out, into the Wilderneſſe to gather ſticks, no doubt, to kindle a fire.

Therefore he ſinned againſt the firſt in going forth about ſuch a buſineſſe, and in his intention, to kindle and make a fire againſt the ſecond: therefore his ſin was great, while theſe two acceſſory precepts ſtood in force: But theſe being not perpetuall, this puniſhment on him proveth not the point of ſuch a preciſe ſtrictneſſe of the fourth Commandement, to be ever obſerved of the Iſraelites.

V. And laſtly, He bringeth in the holy women, followers of Chriſt, who would not annoint Chriſts body on the Sabbath day: but reſted from that work, as the Text ſaith, according to the Commandement, as thinking themſelves bound to ſo preciſe an obſervation by the Commandement.

Answ. I. These words, *according to the Commandement*, may be thus expounded, that is, as they understood it by the Jewes interpretation, superstitiously: For these godly women, being trained up by the then Doctors of the Church, observed the Sabbath as they had learned it from them: And albeit, the work was to the honour of Christ, yet for that it was not of necessity to be done on that day, nor at all, in respect of Christs body, but only a Custome for an honourable buriall, therefore they did rest from doing that work on that day.

II. Take the rest according to the true meaning of the Commandement, which imposed rest, this their rest was according to the Commandement; and in that they did not this work, it was according to the Commandement, forbidding servile work, as the words in the Directory are to be understood.

For they could not annoint him, but they must first buy their spices and oyntments, which they might not do, buying and selling on the Sabbath being forbidden: That they could not buy them on the Fryday, as we speak, is evident: For it was late ere Christs body was taken from the Crosse, at even, *Matth.* 27. 57. then they did awaite, to see his buriall, *Luk.* 23. 55. in which space the Sabbath was come on: (for they reckoned, from the Evening, to the Evening,) and therefore stayed they till after the Sabbath, to buy them, *Mark.* 16. 1.

Thus we see his proofes, no proofes to argue any precise strictnesse in the words, (*Thou shalt do no work*) more to them then to us, by the Law.

Section XXI.

Of the reason added unto the Directory with the Conclusion.

THe Lord himself addeth a reason unto his former words, why he giveth us Six dayes, and reserveth the seventh

Seventh to himself, for that in six dayes he made all things, and rested the Seventh day.

In which words he layeth down, as an unalterable ground of apportionating time between God and us, which is his own example of working six dayes, and resting the Seventh, in the beginning of the world, which, as they be past and irrevocable, so is this portioning of time between him and us, to be perpetuall, else were his example thus propounded in his Donation, and reservation, to no purpose.

He in this dividing of the dayes of the week, thus between him and us, reflected upon himself, looked onely to what himself had done, and so gave so many dayes to us, and reserved onely one to himself.

Now what can be more permanent, than Gods own self, in his own irrevocable Acts, from the worlds beginning, to be laid for the foundation of this his thus apportioning the week to us.

The Lord our God having thus laid down before them his unchangeable reservation of the Seventh day for himself after his irrevocable gift of six dayes to us, he concludeth with these words; *Wherefore the Lord blessed the Seventh day, and sanctified it.*

Its agreed on all hands, that here are the words of the Institution of the Sabbath: not one of the late Writers gainsayeth this, that I have read or heard of.

The main of the Controversie is, that here is (say they) the first Institution, the ground of the Prolepsis, in *Gen.* 2 2. and we say, they be a repetition of the Institution, laid down before in that place of *Genesis*, where no Prolepsis is.

For as the Lord here in the former words repeateth what he did in six dayes, and that he rested the seventh day; so he repeateth his Institution of the Sabbath then, what he did with the day on which he rested, that is, because he had finished all his work in six dayes, and rested the seventh day, he blessed and sanctified it, to shew them here by this,

1. The Antiquity of the Sabbath day, from the beginning.

2. The

2. The Stability thereof, alſo grounded ſo upon Gods reſt, not alterable.

3. Why he charged the Commandement of keeping holy the Sabbath day upon them among the other Precepts, and that alſo with a *Memento*, above any of the reſt.

For in the repetition here of the Inſtitution, the Lord keepeth the word, *Sabbath*, in the Commandement, ſaying, *He bleſſed the Sabbath day*, and not as commonly we read it, he bleſſed the Seventh day, leſt any ſhould make that individuall Seventh day, on which God reſted, to be of the ſubſtance of the Commandement, which God in his wiſdom (let it be well obſerved) left out in the Precept, and here again in the repetition of the Inſtitution, and onely nameth the Sabbath, what Seventh day ſoever it be, either that for the time, or another in the room of it: which Sabbath is the bleſſed and hallowed day of the Lord, and ſo to be accounted of for ever, as appeareth by all that hath been ſaid, if men be not diſpoſed to wrangle againſt the truth.

From all which is before delivered, its very apparent, that this fourth Commandement is no way Ceremoniall, but a permanent Law to the worlds end, and not Ceremoniall, as in the following Sections I ſhall make it manifeſt.

True, taking it in an indefinite notion, commanding the ſanctifying of one day in ſeven.

Section. XXII.

The Arguments to prove it Ceremoniall, anſwered.

MEn diſpoſed to wipe out this Commandement out of the *Decalogue*, fain would make it Ceremoniall; but their arguments, brought for this purpoſe, are of no validity: They ſay it was Ceremoniall,

I. For the exact ſtrictneſſe of it, which they have imagined, but I have proved it to be onely an imagination: For that ſtrict obſervation which was kept, was but for a time, and from acceſſory Commandements, not from the fourth Commandement it ſelf.

II. In

II. In their keeping of that ſeventh day: But the Seventh day is not of the ſubſtance of the Commandement; and a ſeventh day is proved to be perpetuall. Nor was the ſeventh in the firſt Inſtitution Ceremoniall: And the Church obſerveth ſtill a Seventh day.

III. For that the Seventh day is abrogated, but this is not ſo, its changed, but not abrogated, as meer Ceremonies be.

IV. It was a ſigne (ſay they) between God and the Iſraelites: *Exod.* 31.13, 17. *Ezek.* 20.12. God, in giving his Law, ſaith no ſuch thing: and ſtill we muſt make a difference between the Law it ſelf, and what after were added for inſtruction, as the then ſtate of the people required.

Again, every ſigne is not a Ceremony; for the Rain-bow was a ſigne, *Gen.* 9. yet no Ceremony.

Moreover, the reaſon added why it was a ſigne, belongeth to us, *For in ſix dayes the Lord made heaven and earth, and on the Seventh day he reſted, Exod.* 31. 17.

The end why he made it, a ſigne doth alike appertain to us, to wit, That they might know him to be the Lord that Sanctified them, *Exod.* 31. 13. *Ezek.* 20. 12. And are not we to learn and know as much in keeping our reſt-day in holy duties? yea, bleſſed are they that do learn this leſſon, to know the Lord, that he doth ſanctifie them in the uſe of his Ordinances, upon the day of our reſt.

V. It was a memoriall, ſay, they, of their deliverance out of *Egypt*, *Deut.*5.15. This reaſon was *Moſes* addition to move the people to pity their ſervants and cattell: Muſt *Moſes* his charitable uſe made of the Sabbath, and his argument to perſwade them to mercy, from Gods mercy to them, alter the nature of the Precept, and diſannull it? The words in the beginning of the verſe, may be conceived in a *Parentheſis*, and are brought in onely as a memoriall of that great deliverance, as God remembred it in the preface to all the Commandements, to move them to obſerve the whole Law; and the word, *Therefore*, is to be annexed to the end of the 14 verſe, as indeed it ought in ſenſe and reaſon: which

being ſo, the words prove not the Sabbath to be inſtituted for a memoriall of their deliverance from *Ægypt*, though they had good cauſe to remember it on this day, and in keeping the fourth Commandement, impoſing reſt, as alſo in obſerving the firſt and all the other: for, as I ſaid, its in the Preface to the whole Law, as never to be forgotten of them, but to be remembred as a ſtrong motive, to ſtirre them up to obedience.

VI. Say they, its ranked by the Apoſtle, *Col.* 2. 16, 17. among ſhadows.

But the place is not meant of the weekly Sabbaths.

I. The weekly Sabbath is the ſubſtance of the fourth Commandement: and therefore durable, not aboliſhed, as the Apoſtle ſpeaketh of theſe Sabbaths.

II. The Apoſtle ſpeaketh here of ſuch things as cannot agree with the weekly Sabbaths.

1. The Tearm, Ordinances, verſ. 14. ſhew where the Sabbath of the week is called an Ordinance?

2. The word, Ordinances, are expounded to be the Commandements contained in Ordinances: and theſe were the middle partition-wall between the Jew and Gentile, taken away on the Croſſe, *Eph.* 2. 15. But the Sabbath day was no part of the partition-wall between the Jews and the Gentiles, for we keep ſtill a Sabbath unto the Lord.

3. They are the hand writings againſt us, and contrary to us, blotted out, and aboliſhed, *Col.* 2. 14. *Eph.* 2. 15. but not ſo the weekly Sabbath.

4. Theſe were a ſhadow of things to come, whereof, the body was Chriſt, verſ. 17. but the *Sabbath of the week was no ſuch thing: if we conſider it in it originall, and not of the declaratory, cloathed with it acceſſories, as Bp. *Lake* ſpeaketh: for, ſaith he, before the fall, the Sabbath was a kinde of reſt, ſhadowing out our eternall reſt, but not of that whereof *Chriſt is the Body*. To us the Lords day is a foretaſte of that eternall reſt, and I hold the ſhadow to be as laſting as the world. Thus this learned Father and Doctor in our Church, who ſaith further, that they who alleadge

*Generally the Fathers take it to prefigure Chriſts reſt, that day onely, full and wholly in his praiſe: as D. *Andr.* in his Star-Chamber ſpeech, acknowledgeth.

leadge the *Col.* 2. 16. are out of the argument, becauſe it ſpeaks of ſhadows, whereof Chriſt is the body, which he denieth of the weekly Sabbath, conſidering it in the originall inſtitution, and not after the fall made a ſhadow by acceſſories.

III. Here the Sabbaths are equalized, with meat, drink, holy-day, new Moon, which were the ſhadow of things to come.

Therefore hereby muſt be underſtood other Sabbaths.

Such were theſe Sabbaths, the firſt day of the ſeventh moneth, *Lev.* 23.24,32. the ſeventh yeer, *Lev.* 25.4. the yeer of *Jubilee*, *Lev.* 25.8,11.

So the holy Convocation of the Feſtivall times, the firſt day, *Lev.* 23. 7. the ſeventh day, verſ. 8. the eighth and the tenth, verſ. 27,32. all which were called Sabbaths, 39. the ſame mentioned with the new Moons, *Eſa.* 1,13. called appointed Feaſts, verſe 14.

Thoſe kinde of Sabbaths muſt be here meant,

1. Theſe were called Ordinances, as the Apoſtle calleth them here.

2. Theſe were of the partition-wall, and aboliſhed, and taken out of the way.

3. A ſhadow of things to come.

4. Thus the word, *Sabbaths*, taken, agree well with meat, drink, new Moon, and holy day.

5. The Apoſtle varying the number from new Moon and holy day ſingularly, to Sabbaths plurally, would have us to underſtand the annexed Convocations, called Sabbaths, *Lev.* 23.39. before mentioned.

Thus we ſee their arguments, what little ſtrength they have to prove the fourth Commandement Ceremoniall.

SECTION. XXIII.

That the fourth Commandement, is in no part Ceremoniall.

IT is clear enough that the fourth Commandement is not Ceremoniall not in part, as ſome do grant it, much leſſe

the whole, as some of late boldly affirm it to be.

1. The institution of the Sabbath, on which the Commandement is grounded, commanding no more, then at the first institution, was before the fall, when there was no need of any Ceremony.

2. God never made himself an example of any Ceremoniall precept, as he doth in this.

3 A Ceremoniall precept consists wholly, or in part of some Ceremoniall service prescribed by it; but no such service, neither in whole, nor in part, in this, neither in the day, nor in the strict observation of it, as before is proved.

4. All, and every Ceremoniall precepts, and politicall, were given mediately, only by *Moses*, *Levit.*27. 34. *Deut.*4. 14. But this was given immediately by God himself.

5. That which was Ceremoniall was properly and directly the School-master to Christ: For the Ceremoniall Law was that proper, and direct School-Master, *Gal.*4. 24. But this precept is not any part of that School-master to Christ, properly and directly.

6. Whatsoever was Ceremoniall, was Carnall, *Heb.* 7. 16. and a beggerly rudiment, *Gal.*4. But Saint *Paul* speaking of the Morall Law, calleth it holy, just, good, and spirituall, *Rom.* 7. 12, 14. of which Morall Law, this is an undelible precept, and not a Carnall and beggerly rudiment.

7. All Ceremoniall precepts are abrogated by Christ, as all confesse: But this precept is not abrogated by Christ, but rather established, *Matth.*5. 17, 18. who hath ordained us another rest day, in stead of the former seventh day; to uphold the Commandement.

SECTION XXIV.

The fourth Commandement is a perpetuall Precept.

THis Commandement to be one of Gods precepts, is undenyable, but some hold it not durable.

To

To leave the ambiguity of the tearm, *Morall*, nor yet wholly to tye my ſelf to the word, *Naturall*, I will hold my ſelf to the word, *Durable*, or *Perpetuall*.

That this precept is a perpetuall precept, I thus prove;

I. The Lawes only for a time in *Iſrael*, were either the Ceremoniall till Chriſt, or the Politicall, till the diſſolution of the Common-weal of *Iſrael*; But this precept and Law, is neither of theſe: And therefore a perpetuall Law.

II. Ten is the perpetuall number of Gods Commandements, ſo delivered by God, *Deut.*4.13. and 10.4. So preſerved by *Moſes*, ſo reckoned in all the Church of God to this day, and by our Church, as before I ſhewed; But this is one of the Ten; Therefore a perpetuall precept to uphold the number, elſe ſhould there not be Ten, except with the Papiſts we could finde ſome other precept, to cleave it in two to make up the number: And the Ten Commandements being Gods Covenant, *Deut.*4. 13. we may not adde thereto, nor take from it. For mans Covenant being once confirmed, no man diſannulleth, or addeth thereto, *Gal.*3.15. may any then take from Gods Covenant? if not, then as this Covenant is perpetuall conſiſting of the number of Ten Commandements, no fewer in the firſt Tables, *Deut.*4.13. nor in the ſecond Tables, *Exod.* 34.1.28. nor more added, *Deut.*5.22. Therefore this fourth Commandement one of them, is perpetuall as is the Covenant it ſelf.

III. That which God did make of equall dignity to all the other perpetuall precepts, is perpetuall.

But God did every way make this Commandement equall in dignity with the reſt: for as the other were, ſo was this.

1. Commanded immediately at the ſame time, with the ſame Majeſty, with the ſame terrour. *Exod.*20.18,19.

2. With the ſame preface, uttered under this title, *The Lord their God*, and with the ſame motive, of their deliverance, from *Egypt*, *Exod.*20.1,2.

3 Written with the ſame finger of God, at the ſame time, in the ſame Tables of Stone, twice over, *Exod.*31.18.

and 32.16. and 34. 1. *Deut.* 10.1. and 5.22.

4. Its matter of one and the same Covenant of God, *Deut.* 4.13. and 9.15.

5. It was ordained by Angells in the hand of a Mediator, *Gal.* 3.19.

6. It was put into the same Ark, and preserved ever there with the rest, *Deut.* 10.5. 1 *Kin.* 8.9.

IV. That which Jesus Christ, as God man, or man God, as Mediator, is Lord of, is perpetuall, for what authoritie he so hath from his Father, he never layeth it down unto the end of all things, 1 *Cor.* 15. 24, 28. But thus is Christ Lord of the Sabbath, *Matth.* 12. 8.

Therefore is it durable to the worlds end.

V. Its Gods Commandement made upon his own institution, from the worlds beginning as I before have proved: which institution of blessing and sanctifying the Sabbath day, is upon Gods own work in six dayes, and his resting on the seventh day: giving to us the six, and reserving unto himself the seventh unchangeably, as appeareth by our taking possession of the six dayes for thousands of yeers. Therefore the Commandement made upon the institution, and the institution settled upon unchangeable grounds, the Commandement must needs be perpetuall.

VI. That Commandement is perpetuall, the breach whereof maketh us guilty of all the other perpetuall precepts, and of the whole Law: for this it could not do, if it, and they were not in an untyable link together.

But the breaking of this fourth Commandement, in not keeping the Sabbath, makes men guilty of the breach of the whole Law, and of all the rest of the Commandements.

1. *Before the Law given* at Mount *Sinai*, *Exod.* 16. 27, 28. where God doth charge them with the breach of his Commandements and Laws, because they had broken the Sabbath.

2. *After the Law given*; for all the breach of the Lords Satutes, and despising of his judgements, are concluded with this, They polluted my Sabbaths: This doth the Prophet *Ezechiel* very often, *Ezech.* 20. 12, 13, 21, 24. and 22. 8. 26.

8.26. As if the carefull obſerving of the Sabbath might have prevented all.

And no marvell, for the hallowing of the Sabbath, was a ſigne, that they knew the Lord to be their Sanctifier, *Exod.* 20.12.10. that they delighted in the Lord, and honoured him, *Iſai.*58. 13,14. and that they took hold of the Covenant, *Iſai.*56.6.

3. *Under the Goſpel, Jam.*2.10. where the Apoſtle maketh him that offendeth in one point, guilty of all the whole Law. Now if we not only break, but take away this fourth Commandement, we are guilty of the whole Law, unleſſe we can ſhew that God hath blotted out, and repealed this Commandement out of his Law, ſince he put it in, if he have, ſhew where, if not, then the Commandement remaineth, and ſo in breaking it, we offend againſt the whole Law.

VII. This Commandement is perpetuall, for that the obſervation of the things therein commanded, are, by Gods appointment, in their uſe, the publike practiſe and profeſſion of the moſt neceſſary duties, of the three former precepts, and the publike upholding of the ſame: For the and holy reſt ſanctification of the day, being rightly imployed, is in the publike profeſſion of the true God, the God of *Iſrael*, as the firſt Commandement teacheth. In our worſhipping of this God, as the ſecond Commandement teacheth. In the glorifying of his holy Name, in the uſe of all his ordinances in *Pſalms* of praiſes, in meditation of all his works, to take occaſion of thankſgiving, as the third Commandement doth teach.

So that in truth, the keeping of this fourth Commandement, is the publike upholding weekly of thoſe Commandements, the practice and profeſſion of the principall duties thereof, which be perpetuall as the Commandements themſelves be.

If any ſay, the Churches obſervation of this day, from her own ordinance, and other dayes by her appointment, may ſupply the want of this Commandement though it be taken away.

But

But here being an immediate Commandement of God for this purpose once given, with so great authority, what reason is there to let this go, and to rest upon an ordinance of lesse force to binde?

VIII. That which the light of nature can finde out of it self for substance, and easily will assent unto for the circumstance, when its holpen by due and right means, that precept is naturall, and then, say I, perpetuall: I read not of any which deny this: see *Thomas Aquinas* 1ª.2ª. *q.*110. *Artic.*1. in the Conclusion, whose words are summed in Master *Dow* his Discourse, *pag.*8. who doth approve of the proposition.

But this precept may be found out by the light of Nature it self, for the substance, and will readily assent unto it for the Circumstance, when natures light is holpen by due and right means, and so being naturall, is also perpetuall.

I. Naturall light will finde out the substance, which is to keep holy a Sabbath day: For as it acknowledgeth God, and that he is to be worshipped publikely: So it will enforce a time for this his worship, and reason by naturall light from Common principles in all men to know, and to worship God, will thus proceed.

1. Worship is an action, and every action must be allowed it time: and a publike act, a publike time.

2. This time of solemne worship cannot be all the time, and the whole time of mens lives: for that there must be a time for other things.

3. That therefore if not all, then some time for such publike service is to be set apart, from the rest of the time of life.

4. That this parting of time, must needs be a set time, that the certainty of a publike service time may be publikely known, else how shall they meet together?

Thus farre naturall light will go, with an unanimous consent in all of any common Capacitie in discourse; and this is the knowledge of the fourth Commandement grounded in man by his light in Nature, touching the substance of the Commandement.

II. By

II. By the help of inſtruction it will readily aſſent unto the Circumſtance, both in regard of what ſpace, as alſo how much within that ſpace, is to be allotted unto God, for his publike ſervice: For let this thing be propounded to a diſcourſive naturall underſtanding, and ſee, if it do not eaſily yeild.

That the ſet and lymitted ſpace and quantity of time, muſt be preſcribed either by God or man.

But not by man, for if left to man then,

1. Either to every man ſeverally, and ſo *tot capita, tot ſenſus*, and never an agreement.

2. Or to all mankinde conjoyntly: who can never meet together.

3. Or to ſome one over all the world, which Monarchicall power never any had yet, for I count not *Adam* and *Noah* Monarches in this ſenſe.

4. Or to ſome ſpeciall perſons of equall authority over all: nor did God yet erect ſuch an Ariſtocratie.

5. Or to ſeverall Princes in their ſeverall Dominions, and here we ſee a diſcrepancy.

Therefore ſeeing men cannot agree, the diſcourſive naturall underſtanding will not leave this time to man.

Then will it allow it unto God, as moſt equall to him to preſcribe the ſame: Now if it be Gods authority to ſet the time, then will reaſon perſwade further, and think,

1. That certainly God hath ſet down the time.

2. That I am to ſeek and make inquiry after the time, when, and how much he hath appointed.

3. That this inquiry muſt be by the beſt means, the moſt ſure, and certain, to come to the knowledge of the time determined.

4. That means is, and can be no other, but Gods own revealed will.

5. That this revealed will is known by his Word, on which, even naturall underſtanding maketh a man to reſt, as the Heathen did upon the Oracles of their gods. Now then, if mans naturall light be informed, that God hath commanded a Sabbath in a week, allowing us firſt ſix dayes, and the ſeventh reſerved only for the Sabbath, man in his underſtanding will acknowledge it great reaſon to yeild it him. Thus we ſee how nature informed,

med, can reach unto the Circumstance of the fourth Commandement, and therefore its perpetuall.

IX. Thats a perpetuall Law and precept, which we are daily to pray unto God to write in our hearts, and to incline our hearts to keep, and to be mercifull therein unto us.

But thus are we to pray unto God concerning this Commandement, and that by the Direction of our Church, every Lords Day publikly: Therefore is it perpetuall, else we mock God in so praying. The holy and learned Bishop *Lakes*, understands it of our Lords day grounded upon the fourth Commandement.

And who can think them to be of any other minde, that added this prayer to this, and every one of the Commandments

The Authors of the *Homilies* understood it so, it is more then probable, for that they call the Lords day, our Christian Sabbath, and affirm it to be the Commandment of God.

It hath been understood of all so heretofore till of late, whose perverse answers to it are but unconscionable perversion of it, and without soliditie; yea, some answers ridiculous and absurd.

X. That Law, is perpetuall, the breach whereof God hath punished heretofore, and yet doth, and lately within these few yeers, with very remarkable judgements: For Gods punishments he sendeth for breach of his own Laws; if the Law were not in force, then were there no sin, and there should be no punishment; this our Homily taketh notice of. And albeit such judgements might fall upon other dayes, yet let any sober spirit tell me, why such happen on these dayes so frequently, what may be the cause, but sin and breach of this Commandment?

XI. That Commandment which the Church of God hath from the beginning of it unto this day observed, as one of Gods Commandments that is perpetuall: But so hath this been observed: For let any shew that any Church since Christ ever rejected this as none of Gods Commandments: Who are they that ever durst deny it, or ever attempted to expunge it out of the Decalogue? The Papists make it a Commandment of God, so doth our Homily, our Book of Common-Prayer, the Book set out by King *Henry* the eighth, approved by one and twenty Prelates, and many Doctors, and by the Parliament, alloweth this for a Commandment, affirming that the breach thereof doth much

much offend God, and provoketh his wrath and indignation againſt us. Therefore it being ſo held to be one of Gods Commandments in all ages hitherto, it remaineth in all ſober mens account the Commandment of God. It cannot be perpetuall ſay ſome, becauſe it is a poſitive precept. But I have ſhewed:

1. That it is in nature acknowledged both for ſubſtance and circumſtance.

2. Albeit it were poſitive, it would not follow, that therefore it ſhould not be perpetuall. For a precept may be *Poſitivum naturale*, and ſo durable, for the poſitiveneſſe taketh not away the naturality of it, but it remaineth perpetuall, although the precept have further revelation, then the naturality thereof can extend unto: For the poſitiveneſſe, only accommodateth the naturalitie to ſome ſpeciall certainty. Again, albeit the precept be meerly poſitive, yet might it be perpetuall, as the Law to *Adam* of not eating the forbidden fruit: it was perpetuall to *Adam*, and all mankinde, as we may ſee in the bringing of death upon us, aſwell as upon *Adam*. Alſo, is not the inſtitution of Baptiſme, and the Lords Supper poſitive, and not naturall; yet as durable as the world, to the ſecond coming of Chriſt: For here we muſt know two things, whether the Law be naturall, or poſitive, in which they do agree.

1. The authority of both is Divine, of both God is the Author, and both binde the Conſcience to obedience.

2. The independancy of both: for neither have any dependancy of mans will, either to eſtabliſh or alter them and both are in diſpenſable, and unalterable, by mans authority: The Continuance of both, are to be judged by Gods only will and intention, albeit they be not both alike in their Natures, in ſome things.

SECTION XXV.

How much of the Moſaicall Sabbath, is in the Commandment to be kept holy.

THE Sabbath inſtituted by God, and commanded to *Iſrael* in this fourth Commandment, is to be underſtood not of ſome part, but of the whole day.

1. The time in the precept, is a day, not a part of a day, nor

the greater part, much lesse some few houres in the day, can be counted a day, neither was it so with the Jews.

2. Gods gift of six dayes, we understand for full six dayes, and so no doubt is the day of rest, the Sabbath day to be taken in the Commandment.

3. What God blessed and sanctified, he sanctified wholly, as holy things, vessels, *Numb.* 31.6. holy oyntment, *Exod.* 30.25. Garments and the like. So holy places, as the Tabernacle, *Exod.* 29.44. This, nor those were holy only in part, but wholly. So is Gods holy time, holy, for the whole time.

4. The people of God kept the whole day from the beginning to the end, *Exod.* 16.30. and this appeareth so in *Nehe.* 13. 19. and by the holy women followers of Christ, *Mark.* 16. 1. *Luk.* 23.55,56. and 24.1.

5. The reproofe of those that went out to seek *Mannah*, in the morning before the Sun rose, *Exod.* 16.27. and the punishment of him that did gather sticks, *Num.* 15. doth shew it, that the whole day is to be set apart for the Lord. And though some works might be done: yet the day was the Lords, the whole day.

6. If the whole day was not the Lords, then it was partly holy, and partly unholy, sacred, and common too; but in holy writ we reade not of any such partaking stakes with God.

Therefore we are to understand the whole day for Sabbath.

SECTION XXVI.

How the Day was kept.

THe people of God, having ceased from their labours, as the Law commanded, *Exod.* 20.8. and 31.14. *Luk.* 23.56. and betaking themselves to the holy rest, and to make an holy use thereof unto the Lord, it being an holy day, and the rest of the holy Sabbath unto the Lord, *Exod.* 16.23, and 35.2. They thus observed the day, and kept it holy.

I. *Before the publike meeting.*

1. They began with private preparation, as they were commanded.

1. To look unto their feet before they entred into the house of the Lord, *Eccles.* 5.1.

2. To

2. To reconcile themselves one to another, *Matth.* 5. 23, 24.

3. To be of a clean Conversation, *Psal.* 26. 6. else God regarded not their coming, *Isai.* 1. 12. 16, 17. and 66. 3. *Psal.* 50. 16, 17.

4. To have an high esteem of their Assemblies: as holy Convocations, *Lev.* 23. 3. and the house, as the house of God, 1 *Chr.* 9. 27. *Psal.* 27. 4. such were blessed, as did abide there, *Psal.* 84. 4.

II. *In going. It was*

1. With singular affection, of love to the place, *Psal.* 26. 8. and desire to dwell there, *Psa.* 27. 4. and vehement longing for it, *Psa.* 42. 1, 2. and 84. 1, 2.

2. With care for others exciting them to go: the Pastors, the people, *Jer.* 31. 6. and they one another, *Jer.* 50. 4, 5. *Mich.* 4. 2. and the parties excited to be glad thereof, *Psa.* 122. 1.

3. It was with the voice of joy and praises, *Psa.* 42. 4.

4. Their end in going was to be taught, and understand and that they might walk in Gods wayes, *Isai.* 2. 2. *Neh.* 8. 13.

III. *At the entring, and in the Congregation.*

1. They worshipped at the Gate and entrance, *Ezek.* 46. 3.

2. They kneeled down before God, *Psa.* 95. 6. 2 *Chr.* 6. 13. 1 *K.* 8. 54. and made their prayers, *Isa.* 56. 7. *Ezr.* 6. 10. *Act.* 16. 13. and 3. 1. *Num.* 6. 23.

3. They gave thanks, *Psal.* 26. 12. unto God, *Psa.* 35. 18. and 111. 1. standing, 1 *King.* 8. 55. to which the people answered, *Amen, Amen*, and bowed their heads, and worshipped, *Neh.* 8. 6.

4. They sung *Psalms*, 2 *Chr.* 29. 30. *Psa.* 95. 2. and 92. see the Title, a *Psalm* for the Sabbath, and it was joy, to some, to be there, *Psa.* 84. 10.

5. The Scriptures were read, *Act.* 15. 21. *Deut.* 31. 11, 12, 13. *Luk.* 4. 16, 17. *Act.* 13. 15.

6. With the reading, they had also afterwards the Word preached, for the Priests office was to teach, *Mal.* 2. 7. *Deut.* 33. 10. 2 *Chron.* 30. 22. and 35. 2. And it was a misery, I. to want a teaching Priest. 2 *Chron.* 15. 2. and II. for them to be ignorant of the Law in handling it, *Jer.* 2. 8 or III. to have such as preached the word, and yet not to live thereafter, *Mat.* 23. 1. And this preaching was either an exposition of the words, as they read them, *Neh.* 8. 3. 8. or to make an exhortation, or, as we call it, a Sermon upon the words, as Christ did, *Luke* 4. 16. 31.

Luk. 1. 10. 1 Chr 16. 4. and 23. 30. 1 Cor. 14. 16.

Some appointed for it. 1 Chr. 6. 31. 32. and 16. 4.

and 13, 10. *Mar.* 6. 2. as Saint Paul did, *Act.* 13. 15, 16. and as it was usuall every Sabbath day, *Act.* 15. 21.

The peoples behaviour was, *they stood up*, *Neh.* 8. 5. They had their eyes upon the Teacher, *Luk.* 4. 20. and their ears were attentive, *Neh.* 8. 3.

7. There were Offerings, and casting into the Treasury, *Mar.* 12. 41. *Luk.* 21. 1.

8. In the Conclusion there was a blessing pronounced upon the people, 2 *Chron.* 30. 27. *Lev.* 9. 22, 23. as God commanded, *Num.* 6. 23, 27. and then did break up the Congregation, *Act.* 13. 43, and the people departed, *vers.* 42.

Deut. 21. 5. and 10 8.

1 Chr. 23. 13.

IV. After the dismission of the Congregation.

It was the duty of all, and no doubt some did,

1. Meditate upon that they had heard: for if this was dayly, *Psal.* 1. 2. then much more on this day: *Abien Ezra*, on *Exod.* 20, saith, behold the Sabbath *Datum est ad Considerandum opera dei & meditandum in Lege ejus.*

2. They searched the Scriptures afterwards, touching the things taught, *Act.* 17. 11.

3. They taught their children, for this was a charge upon them dayly, then much more, no doubt, now; when they rested in their houses, *Deut.* 6. 6, 7. and 11. 18.

1 Chr. 16.

4. They were to be mindefull this day,

1. Of their deliverance out of *Egypt*, and how to shew mercy to their men and maid-servants, to the strangers, and to their very cattell, *Deut.* 5. 14, 15.

2. Of the Lord their God, and how he did sanctifie them, *Ezech.* 20. 20. *Exod.* 31. 13, 14.

3. Of another rest, spirituall, here, and heavenly hereafter, *Heb.* 4. 9, 11.

5. They this day were to shew their delight in the Lord, count the day honourable to the Lord, and learn to expresse self denyall of their own thoughts, delights, and work, *Is.* 58. 13, 14.

6. On this day they did not fast, *Judith* 8. 6. but made merry, for it was called the day of their gladnesse, *Neh.* 10. 10. wherein they might cheerfully refresh themselves, and send relief unto the poor, after such former duties done towards the Evening; but this mirth was for their understanding of the Word, *Neh.* 8.

9, 10,

9,10,11,12. It is true, that this holy day to the Lord was the feast of Tabernacles, but why they might not now do so on the Sabbath day, I see nothing to the contrary. For the strict precepts in the Wildernesse were out of date; and the Primitive Church, who observed our Christian Sabbath in the roome of the Jewish did make a feast after the end of Divine service.

See for the observation of that Sabbath, *Philo Judæus de vita Mosis, de vita Contempla: De legatione sua ad Cajum Cæsarem* cited by *Wallæus de Sab. pag.* 127. 134. 135. 136. See also *Dav. Kimchi on Psa.* 92. cited by *Gomarus* in his Book *de Sab. pag.* 81.

SECTION XXVII.

Of Judaizing, and true understanding thereof.

IT pleased some to taxe others of Judaisme concerning the Sabbath day. And why of Judaisme? I know they why? Judaisme was from the Jews, but the Sabbath was long before this name became peculiar to a single tribe in *Israel*, *Judah* so called. Seeing they fasten, as they must, Judaisme upon the Jews, let us see (after this Tribe, was separated from the ten tribes of *Israel*) how they did Sabbatize; for so we shall behold their Judaisme, that we may judge with righteous judgement. For the better understanding hereof, let us consider the Jews as before Christs coming, when he was come, and afterwards in the times following. Of these we must have a twofold consideration, as faultlesse, or faulty.

1. As Faultlesse, this is no Judaizing, for in our discourse it's taken in ill part. They ever held, and do hold the fourth Commandment, perpetuall: and so ought we as is before proved. They held the seventh day Sabbath from the Creation, which they had a warrant from God to do till the Resurrection of Christ: so farre faultlesse without Judaizing in an ill sense.

As faulty and thus,

1. Before the coming of Christ we shall read, that they were,

1. Observers of the Sabbath in a bare rest, from servile work, but then doing their own waies, finding their own pleasures, not delighting themselves in the Lord, nor labouring for Self-denyall on that day: Of this their Sabbatizing, the Prophet *Isaiah* speaketh,

speaketh, who herein laboured to reform them, *Isai.*58.13,14.

2. Great prophaners of the Sabbath, as appeareth by the Prophets complaints, *Jer.*17.27. *Ezech.*20.13, 16,21,24, and 22.8. By Gods punishing of them, driving them out of their Land as Captives, for the breach of the Sabbath, 2 *Chron.*36.21. as God had threatned, *Levit.*26,34,35. By the Story in *Nehe.* 13.15,18. where *Nehemiah* telleth them, that the prophaning of the Sabbath was the sin of their Fathers, and the evill of their captivity befell them for it. Now who with us do so Judaize, and Sabbatize both these wayes, let the world judge.

II. *At Christs coming, we may read*

That the Jews ceasing from such former prophanesse, now were become grosly superstitious, not allowing such things to be done, as might be lawfully done, without the breach of the fourth Commandement, as in former instances are cleared: This foolish superstition our Saviour confuted by word, and by his works. And therefore none of sound judgement with us do so Sabbatize; our onely care is to observe the Commandement, as the godly Jews did, shewed in the former 26 *Section*, and as the holy rest requireth in keeping the day holy, as set apart for holy ends, without putting any holinesse in the day it self.

III. *After Christs Ascension*: and his Kingdome erected, the Jews did faulty in their Sabbatizing:

1. In observing the Seventh day from the Creation, which was at that time out of date; and now not to be observed of any Christian, if any do, these be Sabbatarians, and do properly Judaize, and not others.

Its a foul sin, to belye and slander men, and to brand them with names of reproach falsly.

2. In carnally keeping the Sabbath, as the Imperiall Edict of *Charles* the Great doth speak, for these kept it in idlenesse, in dancing and revelling: See *Ignatius*, in his Epistle to the *Magn.* St. *Augustine de consensu Evangelist. lib.*2.*cap.*77.

This Jewish Sabbatizing, let those be blamed for, who are guilty, and the fault be where it is. Thus much for the *Mosaicall Sabbath.*

FINIS.

A Large TREATISE OF THE CHRISTIAN SABBATH, THE LORDS DAY; alſo now commonly called SUNDAY.

By *Richard Bernard* Rectour of *Batcombe*.

wee ought to doe all things for the truth, but nothing againſt it; for hee that ſtriveth againſt the truth, ſtriveth againſt God: for God is truth.

Let every friend of Chriſt obſerve the Lords day, Ignatius in Ep. ad Magneſ. *In the honour of Chriſt his Reſurrection* Clem. Rom. Conſt. *lib.* 7. *cap.* 24.

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A LARGE

TREATISE

OF THE

CHRISTIAN

SABBATH.

LONDON:

The Contents of this Treatise.

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It is the saying of S. *Augustine.*

Bonum est homini, ut eum veritas vincat volentem, Epist. 174.

To this agreeth a learned mans sentence.

Satius foret, à veritate vinci nos, quàm contra veritatem vincere posse alium. Bucerus.

Author igitur hujus Tractatus, quodcunque in eo scripsit ut veritatis sincerè studiosus pro veritate, non ut contentiosus quicquam contra veritatem scripsit.

A TREATISE OF THE CHRISTIAN SABBATH.

CHAP. I.

The Preface, ſhewing wherein wee generally conſent and agree in one.

IT will not be amiſſe (ere I enter upon the Treatiſe, which for the honour of Jeſus, God bleſſed for ever, I here undertake) briefly to lay before the judicious, a few things, for feare of miſtake, while wee maintaine the obſervation of a ſet ſolemn day weekly, for the worſhip of Chriſt, and a Chriſtian-like ſtrickt keeping of it holy.

1 Wee hereby reject the looſe opinions of the Familiſts, Anabaptiſts, and wicked Libertines; who would be free from any time of ſet ſolemn dayes, for Gods publick ſervice and worſhip, contrary to the command of God under the Law; and the conſtant cuſtome of the Church under the Goſpel, among all Orthodox Chriſtians, in all places, throughout the whole Chriſtian world, in all ages, for

In exam. Trident Concil.

these 1600 yeers; so that, saith *Chemnitius*, it is *barbarica petulantia, most rude impudencie, barbarous folly*, as one translateth it, *not to observe that day with all due solemnity, which hath so long time beene kept by the Church of God*: This witnesseth, *Ignatius*, *Iohn* the Apostles Disciple, *Iustine Martyr*, S. *Augustine*, *Tertullian*, *Athanasius*, *Maximus Tauronensis*, *Dionysius* Bishop of *Corinth*, in an Epistle of his to *Soter* Bishop of *Rome*: Against these Familists, Anabaptists, and Libertines, hath written *Ursin* in his Chatechisme, *Zanchie* in his *Oper. sex dierum*, and Master *Rogers* in his Display of the Family of Love.

2 Wee renounce all *Traskits* and *Brabornian* errours, in their points of Judaisme: Against the Author of the first sort, learned Bishop *Andrews* hath fully shewed himselfe, by his speech in the Starre Chamber: Against the later, the late learned Bishop of *Ely*, Doctor *White*, hath written at large, purposely to confute *Brabornes* Judaizing, in standing for the Jewish Sabbath: Against which tenent, *Musculus*, *Ursin*, and *Bellarmine*, hath also written: yea, Hereticks, as the *Ebionits* and *Cerinthians* holding this, have been condemned, as the Fathers witnesse. The seventh day Sabbath from the Creation, now called *Saturday*, is changed, and not under the Gospel to be observed of us, as an holy day to the Lord.

Irenæus lib. 1. cap. 26. & Ephan. de Hæres. cap. 30.

3 Albeit we doe hold the fourth Commandement to be perpetuall, yet we conceive it to be so, without any of those accessorie percepts delivered by *Moses*, whereby though it was in it selfe originally not ceremoniall, yet was it by the keeping of those precepts ceremoniously observed.

See the former Treatise.

4 As that Law required *rest*, and the *holy use of that rest*, to be imployed on that Sabbath day, for the keeping of it holy; so doth it now, by analogie and proportion, for the holy observation of our weekly Sabbath. Rest wee doe hold necessary for the day, yet not like the foolish superstitious rest of the later Jewes, grounded on vaine Traditions, confuted by Christ. Nor doe we require it otherwise than a necessary meanes to further us to holy duties, not as a worship

of

of God in it selfe; nor doe wee deny works to be done, works of pietie, and for pietie, works of charity, and those that be works of necessitie; for all were allowed under the Law, as in the other Treatise is proved. Moreover, wee account the day holy, yet not for any inherent holinesse therein, but for that it is set apart for holy uses: And the difference betweene this and other solemn holy dayes, dedicated to the honour of Christ, we take to be; that this is grounded on authoritie divine, and unchangeable, and so not the other; yet to be observed with rest to religious duties, as is ordeyned by the authority of the Church, which is not at any time to be despised.

These things premised, I suppose, wee that desire for the honour of Jesus Christ, that his day be solemnly kept, none of ripe judgement will condemne us of Judaisme, if they well understand either us, or themselves hereafter. A charitable interpretation would amend all, which were to bee wished, to quench the heat of contention, by either ignorantly or wilfully misconceiving of us: For we hold nothing, but what hath beene held by Orthodox Divines, the best, and most in all ages, as in the ensuing chapters of this Treatise, framed to the capacitie of the common sort, will clearly be made manifest.

CHAP. II.

Of the title of Lords day, and of the name Sunday.

THis terme of *Lords day*, though none can deny it to belong to the day, yet some few, and but very few (to shew perhaps more wit, as they think, to be able to say something to any thing, than worth of matter) do make it, as it were, doubtfull to understand what day should be meant by the Lords day in *Revel.* 1. 10.

But this place of *Iohn* hath generally beene expounded, and taken for the day which wee now call *Sunday*, *the first day of the weeke*, by *Aretas*, *Andreas Cæsariensis*, by *Beda*,

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De rat. temp. cap. 6.

Beda, by our later Divines, and by the suffrage of the Church, the best Expositor of the word: which day hath constantly since the time of the Apostle S. *John*, been honoured with this name, above all others; under this it hath passed along in the writings of all the ancient Fathers, in Councels, in Histories Ecclesiasticall, in Emperiall Constitutions, and Edicts of Emperours, and Kings. *Beda* on S. *Luke* saith, *It is a Christian custome to call it the Lords day*; which custome hath continued hitherto in all reformed Churches. And this name our King and State, giveth it in Statute Lawes, and Acts of Parliament, and our Church in her Ecclesiasticall Constitutions. This therefore may bee used without offence; nor is it fit that any scoffe at such, who constantly call it so, as being the most ancient name, and the most common and usuall religious appellation at the first, in the Primitive time.

Lib. 4. cap. 22. Lib. 5. cap. 21.

This day hath also had another name given it, and hath beene called *Sunday*: this appellation is very ancient, for *Justine Martyr* in his second Apologie, cals it *diem Solis*. So doth *Tertullian* in his Apologie, cap. 16. This name we may also finde in *Eusebius* his Ecclesiasticall History, and in *Socrates*; in the Edicts of Emperours, *Constantine*, *Valentinian*, *Valens*, *Gratian*, *Honorius*, *Arcadius*, and *Theodosius*.

Contra Faust. 18. 5. on Ps. 93.

S. *Augustine* telleth us, how it may be used in a tolerable sense: This name hath beene kept in the ancient Lawes of our Land, in King *Edgar* and *Canutus* his raigne. Thus it is called commonly in our Statute Lawes, Ecclesiasticall Lawes, in our Homilies, and in our Common Prayer Book, and in the most usuall and common vulgar speech. And though it hath had a note of dislike, even by S. *Augustine*, and of later time by *Beza*, Doctor *Fulke*, and Doctor *Willet*; nevertheless scruple is not to bee made of it, no more than to call a place *Areopagus*, *Mars-Hill*, *Act.* 17. or the signe of the Ship, *Castor* and *Pollux*, *Act.* 28. 11. Nor more than our week dayes, to call them *Munday*, *Tuesday*; nor our Months, *January*, *February*, *March*, &c. which are names from the Heathen: So be it, that none so call the day purposely with contempt and derision of those who use

Annot. 1 Cor. 16. 1 In Rhem. Test. Apoc. 1. Synops. controvers. 9. quest. 8.

use the first title, nameing it the Lords day, as some have done, not many yeers ago, how ever now it passeth for currant without check.

CHAP. III.

Of the name Sabbath given to this our Lords day, or Sunday.

GReat offence is taken of late by some at this title Sabbath; first as a new upstart name of *Knox* and *Whitingham*, as also for that it is not a bare name, but supposed to have in it a mystery of iniquity: both which a learned man hath been pleased to utter in a Sermon preached at a visitation; Master *Christopher Dow*, moderately handling this controversie, in his discourse of the Sabbath, and Lords day, acknowledgeth to have, in his reading, found it to be sometime called *the Sabbath or Sabbath of Christians*. A very reverend Learned and judicious Divine, in his Antidote against Sabbatarian errours, saith, *That to call Sunday by the name of Sabbath day (rebus sic stantibus) may for some respects be allowed in the Christian Church, without any great inconvenience. And that therefore men (*otherwise sober and moderate*) ought not to be censured, with too much severity, nor charged with Iudaisme, if sometimes they so use it.* Before the dayes of Kings *Henry* the eighth *Iohn de Burgo* Chancellour of the University of *Cambridge*, held, *that the Lords day might be intituled the Sabbath day.* King *Edgar* in his edict for keeping the Lords day, doth there call it the *Sabbath*, and this was in *Anno.* 959. almost seven hundred yeers ago, before *Knox* was born hundreds of yeers. *Scaliger*, that man of Learning, telleth us, that the *Habassines*, or *Ethiopian* Christians, call both Saturday and the Lords day, by the name of Sabbaths, the one *Christs Sabbath*, and the other the Jews Sabbath. Doctor *Willet* citeth *Damascene*, saying, *Sacratum est Deo Sabbatum*, speaking of the Lords day: Saint *Augustine* calleth it the Christian Sabbath, in 152 *Tract de temp.* & *Ps.* 32. The *Albigenses*

D. *Pocklington* in his *Sunday no Sabbath.*

In Pupilla oculi. pa. 10. *ca.* 11. *Diem Sabbati, ab ipsa die Saturni hora pomeridiana tertia usque in lunaris dici dilucalum festum agitari. In Emenda. temp. lib.* 7. *Synops. fol.* 501

and *Waldenses*, in a Catechisme of theirs, give it this name: In the fourteenth Session of the *Synod* at *Dort*, consisting of many Learned Divines, it is called the *Sabbath day*. Doctor *Heylin* in his Historicall Search, telleth us, that the first he found was one *Petrus Alfonsus*, who called the Lords day our *Christian Sabbath*: who lived about the time of *Rupertus*, many yeers before *Knox* and *Whitingham* took breath.

cap. 5. part 2. pag. 258.

But come we neerer home, it is called *the Sabbath day* in King *Iames* his proclamation 1603. In all our Letters patente till very lately, in our Churches Ecclesiasticall Constitutions, Canon 70, in our Homilies very often. Doctor *Rainolds*, in the Conference at *Hampton Court*, made a motion for the preservation of the Lords day from prophanesse, under the name of the *Sabbath day*, without offence then, or any exception taken against it. The learned Doctor and reverend Bishop, Bishop *Andrewes*, in his speech against *Traske*, calleth it our *new Sabbath*; some Bishops heretofore, in their Articles of Visitation have called it the *Sabbath day*: Learned men in our Church of all degrees and sorts, have in their writings, allowed by authority, expressed the Lords day by this name, without any dislike, ever since the reformation in the dayes of Queene *Elizabeths* raign, in all the time of Learned King *Iames*, and also of this our now gracious Soveraign. Learned Doctor *Fenton*, in his *Handmaid to devotion*, oftentimes calleth it *the Sabbath*, and in capitall letters, the *Christian Sabbath*; Master *Primrose*, in his very lately published book, concerning the Lords day, calls it often *the Sabbath*.

And therefore without errour we may with the Ancients, with our Kings, with our reverend Bishops, and learned Divines, call it the *Sabbath day*. And as no man of judgement and charitably minded will condemn them, that among us call the Lords day Sunday, for heathenish *Solarium*, so should no moderate spirit brand others for Jewish *Sabbatarians*, who call the day a Sabbath, nor think a mystery of iniquity to be in it: For will any say that our Kings, reverend Prelates, the Clergie composing the Canons, the Compilers of

of the Homilies, and learned Divines, as aforesaid, had in their thoughts any mystery of iniquity? No, God forbid; of which we may well be perswaded, for God prophetically speaketh of *the Sabbath* under the Gospel, in *Esai.* 66. 23.

CHAP. IIII.

Of the Reasons why it may be so called, without offence.

AS it is and hath been so called, so it is not without reason to give it this name: For,

1. It hath no evill in it, nor any such mystery to bring any, as is supposed by some, into Judaisme, Mosaicall bondage, or to cast a legall burden upon mens Consciences (from which heavy yoak we are freed by the Lord Jesus Christ) as it would appear, if moderate and sober spirits might have leave to make known the truth which they hold, yea, they would easily, to indifferent men, clear themselves from Judaizing, which unjustly is charged upon them; What though some ignorant and rash, have uttered their monstrous Paradoxes, as some say they have, and so passed the bounds and limits of truth out of inconsiderate zeal, are all others to be censured to be men of the same mould? Brotherly love and Charitie cannot but be better Judges.

2 We see it carrieth antiquity with it, and hath had allowance for a long time in the Churches of Christ.

3 It is our rest day, and so, indeed, a *Sabbath*; for the word *Sabbath* is nothing else but *rest*; so the name well agreeth with the nature of the thing.

4 This name best leadeth us to the duty of the day, which is to cease from weekely works, which are not works of piety, works of charity, nor works of necessity, and to imploy our holy rest on this holy day in the publike worship and service of Christ, and in other Christian duties, as is very excellently set forth in our thirteenth Canon.

5 Learned and holy Bishop *Lakes* saith in his *Thesis*, that

eternall rest was shadowed out in the first Sabbath, which our Lords day continueth, and is a fore-taste of our eternall rest, and a shadow thereof as lasting as the world. This being so, it may well be called the Sabbath day.

6 If the fourth Commandment hath any perpetuity in it, for a weekly day to be kept, and ours being a weekly resting day; then it may be called a Sabbath, the Commandment propounding such a day under the name of Sabbath.

7 All holy dayes, appointed by God, besides the weekly Sabbath, were called Sabbaths, and that upon these reasons; because on them they rested to perform holy duties, and had a holy Convocation: Now why may not our Lords day, because of our rest to holy duties, and for the publick assemblies on that day, be so called? Our *Linwood* out of *Aquinas* saith, *Dies Dominicus dici potest dies Sabbati, quia est requies & vacatio ad Deum.*

8 The very Gentiles gave the name of Sabbath to their Festivalls, as the Learned have observed.

9 Christ Iesus is the Lord of the Sabbath, not only as God, but as he is God-man, or Mediatour, for so himselfe saith, *the sonne of man is Lord also of the Sabbath.* *Mark* 2.28. Now this Lordship, as he is Mediatour, he never layeth down whilest the world doth last; and therefore he claimeth and holdeth the Sabbath for his honour, that all may with a Sabbath honour the sonne, as they have honoured the Father.

1 Cor. 15.24.28

Iohn 5.27.

10 If our rest, into which Christ hath brought us, which is a ceasing from sinne, be called the keeping of a Sabbath, as it is. *Heb.* 4.9,10,11. Then may a certain set day be so called, for that therein we do not only hear and learn how to attain to the spirituall rest, but do especially on this day labour, through Gods grace, to expresse the performance of it in holy and spirituall exercises.

CHAP.

CHAP. V.

In what circuit of time this day hath been kept, to weet, weekly, with the Reaſon thereof.

THere is a time for all things, ſaith *Salomon*, and nothing can be done but in time; therefore muſt we needs have a time for the ſervice of Chriſt: which *time is to be within the circuit of a week.* Saint *Chryſoſtome* telleth us, from *Gen.* 2. 3. *that God hath inſtructed us to ſet apart one day within the compaſſe of every week for ſpirituall exerciſes*: whereto agreeth our Reverend *Hooker*, ſaying, *that we are bound to account the ſanctification of one day in ſeven a duty, which Gods immutable Law doth exact for ever.* Of this judgement, ſaith Biſhop *White*, are divers Divines; many of good note in the Church of God, as *Junius* on *Gen.* 2. with others: whereto may be added Learned *Zanchius* on the fourth Commandment, who ſaith, *that one day of ſeven, all men are to conſecrate to the externall worſhip of God.* Pope *Alexander* ſaid, *that both the old and new Teſtament do put the ſeventh day to reſt.* Our Church in the Homily of Prayer teacheth us, *that Gods will and Commandment was to have a ſolemn and ſtanding day in the week, wherein the people ſhould come together.* But what need I ſeek herein for conſent, when the whole Chriſtian Church hath this 1600 yeers kept within this proportion of time: which Cuſtome is a Law; for ſaith Saint *Auguſtine*, *Mos populi Dei & inſtituta Majorum pro lege tenenda ſunt.*

τὴν μίαν ἡμέραν ἐν κύκλῳ τῆς ἑβδομάδος ἅπασι διαλείβειν

In his Eccl. Pol. pag. 379.

Cyted by Mr. Syms on the Sab. pag. 17. and 34.

Cyted by D. Heylinca 5. p. 2

S. *Aug. ep.* 86.

Now this obſervation of a day within a week, is from Gods inſtitution before the Law, from the Creation, who having ſet down the dayes of a week, took one within the circuit of the week for his publick worſhip, which he alſo commanded his people to obſerve under the Law; both which hath been proved in the two former Treatiſes. Now for the finding of proportion of time, who can better proportion it for himſelf than God himſelf? *That is the fitteſt that can be imagined, Nature cannot but acknowledge his wiſdom and good-*

Gen. 2.

Exo. 20.

neſſe in his choyce, ſaith Maſter *Dow*. Hence is it, no doubt, that *Peter Martyr* ſaid, *that one day of a week be conſecrated to Gods worſhip, is an ordinance of perpetuall force*: and Reverend Biſhop *Lakes* confidently averreth, *that the ſeventh part of time is Gods ordinance, as everlaſting as the world*: for ſaith the ſame Father of our Church, *the Lords day onely changeth, but altereth not the portion of time preſcribed by the fourth Commandment, by which we are guided to it*: Yea ſome have held, that one day in ſeven is the morall part of the Commandment. Sure I am, there is acknowledged an equity in that Law durable for ever, both for *a time*, as alſo *for the conveniency and ſufficiency of time*; to which equity it is conſonant, ſaith Learned Biſhop *White*, *that one day in ſeven be an holy day, wherein Chriſtian people ought to reſt, and give themſelves to religious exerciſes*: who ſaith further, *that the common and naturall equity of that Commandement is morall (to wit) that Gods people are obliged to obſerve a convenient and ſufficient time for publick and ſolemne divine worſhip, and for religious and Eccleſiaſticall duties: And abſtinence from ſecular labour and negotiation, and keeping holy one day of every week, both for mans temporall and naturall refreſhing, and for the ſpirituall good of his ſoul, is very agreeable both to naturall and religious equity, and it is grounded upon the ancient cuſtoms and practiſe of gods people in time of the Law. And we Chriſtians having obtained a larger meaſure of divine grace, and our obligation to ſerve God and Chriſt, upon his heavenly promiſes, being greater than in the time of the Iews: If in thoſe former times of greater darkneſſe the Lords people obſerved a weekely Sabbath day; then ſurely we ſhould be ungratefull, and negligent of our own ſalvation, if we yeld not to God a weekly day, or a ſufficient time for his ſervice as well as the Iews did?* Thus you ſee how we agree in the proportion of time, one day in the week, according to Gods deſignation of time, and the equity of the Law.

pag. 24. 25. *In loc. Com. ca 7*

In his *Th. ſis.*

Luther. Dieterius on *Dom. poſt Trin.* Among the Scholemen *Iacobus de Valen.* and others. *St Ila* on *Luke* 14. Againſt *Brab.* pag. 151.

pag. 90.

CHAP.

CHAP. VI.

Of the firſt day of the week; that it is the Lords day, and alſo the ſeventh day.

AS we muſt have a day within the week, ſo is it needfull to know which day in the week it is, which we are to obſerve for the Lords day, elſe ſhould wee be uncertaine; for one would keep one day, and others another day.

In Scripture *the firſt day in the week* mentioned in *Mat.* 28. 1. *Mark.* 16. 2, 9. *Luk.* 24. 1. *Joh.* 20. 1. 19. *Act.* 20. 7. 1 *Cor.* 16. 2.) is that which is called in *Rev.* 1. 10. *the Lords day*: So ſaith S. *Auguſt. the firſt day of the week is that day, qui poſtea Dies Dominicus appellatus eſt*: S. *Cyrill* affirmeth the very ſame. Our Sunday, ſaith *Juſtine Martyr*, is *the firſt day of the week*: Our Homily ſaith *the firſt day after the Jewiſh Sabbath is our Sunday: It is our Lords day*, ſaid the Divines in *Ireland*. The former Scriptures are interpreted by all Expoſitors, the Fathers Greek and Latine, the later writers, Proteſtants and Papiſts, to bee the Lords day: *It cannot well be denyed*, ſaith B. *White*, *that the firſt day of every week was the Chriſtian weekly holy day*; *It is manifeſt*, ſaith Doctor *Pocklington*, *that the firſt day of the week is the Lords day*: and to ſtrengthen more this truth, learned *Beza* ſaith, *that he hath read in a Manuſcript*, τὴν κυριακὴν, *added to the Text* in 1 *Cor.* 16. 2. ſo *Criſpine* in his Greek Lexicon.

Epig. 86.

In *Iolin lib.* 8. *cap.* 58. *Apoſt.* 2.

See the many Expoſit. cited by Maſter *Sut. pag.* 61.

This firſt day of the week hath beene obſerved for our Lords day ever, and no true Chriſtian Church can be named that ever brake off the cuſtome of this day. This univerſall unity of ſo Catholique a cuſtome is ſufficient to ſettle any Chriſtian in his faith of this truth, *that the firſt day of the week is the Lords day*: For what better Expoſitor than the Churches continuall practice and obſervation, which muſt needs bee from a ſetled judgement of the truth of the time obſerved. Our Church telleth us in the Homily, *that this cuſtome hath beene kept in all ages, without any gaine-ſaying.*

And

And although this day, after the Jewiſh account, bee the firſt day of the week, yet nevertheleſſe it keepeth the proportion of time, in the Commandement, the ſeventh part of a week, ſo as it may be called the ſeventh day, though not that ſeventh day, I ſay the ſeventh day. Let none here make a ſtir about *the* ſeventh and *a* ſeventh, for *the* ſeventh day, and not *a* ſeventh day, is the Sabbath of the Lord our God: for the particle *the* and not *a* is to bee prefixed to ſeventh, and not only becauſe of the ſix dayes in which the world was made, the dayes of the Creation (as is commonly and onely ſo ſuppoſed to bee taken) but for the donation of ſix dayes to us by God, and that in the promulgation of this Law, and Commandement, as is in the former Treatiſe ſhewed. Alwayes in counting of numbers, we our ſelves, in any ordinary number of ſeven, when ſix is taken out, doe not ſay, there remaineth *a* ſeventh, but *the* ſeventh; for *a* ſhould note an uncertainty, but *the* doth not.

God, of ſeventh dayes (for there are no more in a week, nor ever was) hath given us for ever irrevocably ſix of them for to labour in, and to doe all that wee have to doe, *Exod.* 20. 9. Theſe dayes we take to our ſelves as Gods gift, from his words in the Law: Now if we have ſix of the ſeven certainly knowne unto us, can we reaſonably ſay *a* ſeventh is the Lords, or *the* ſeventh is his? A ſeventh may be ſpoken of whole numbers, where a certainty is not determined, nor pitched upon, nor taken out, but where the number is no more but ſeven in a week (as none heretofore, nor any now count more) there ſix being taken out for us, the ſeventh is left, as a certaine day not to bee doubted of, for the Lord. So as yet *the ſeventh day is the Sabbath of the Lord our God*, both by Gods donation of ſix to us, and our counting our dayes to come to the ſeventh, having taken to us the ſix.

For our firſt day of the week is Munday, and ſo wee account forward to the Lords day, as the ſeventh day, and our Sabbath and reſting day.

And moſt fit it is, that wee ſhould ſtill hold the ſeventh day

day for our Sabbath*, that we might, whilst we honour the Sonne in finishing the work of our redemption, not forget the honour of his Father for his perfecting of the work of the worlds Creation, and his resting from the same, which cannot bee by observing any other day, but the seventh day.

* Dies dominica representat memoriam Creationis mundi, non minus quam Sabbatum; nam die dominica incepit mundus fieri, unde *Iustinus Apo.* 2. Et *Leo Epist. ad Dioscorum*, dicunt diem dominicam colitam ob memoriam mundi Creationis, quàm ob resurrectionem Christi: *Bellarm. de cultu sanct. lib.* 3. *cap.* 110.

CHAP. VII.

Of the time when this first day began to be the Lords day, and upon what ground.

THis first day observed, was the very first day immediately after the Jewish Sabbath: so the Scriptures confirme it to us. whereto agreeth the exhortation of *Ignatius*, *After the Sabbath, let every friend of Christ make the Lords day a solemne Festivall.*

Mat. 28. 1. Mar. 16. 2. 9. Luke 24. 1. Ioh. 20. 1. 19. *Ad Magnes.*

And the reason of this was, because of the Lords resurrection, by which the Lords day was declared to Christians, and from that time began to be celebrated: and in another place it is said, *that the Lords Resurrection promised us an eternall day, and it did consecrate unto us the Lords day:* And *Leo* saith the same, *Dominicum diem nobis Salvatoris resurrectio consecravit.* In the constitutions of the Apostles it is ordained to be kept holy in the memoriall of the resurrection; so a Councell held at *Paris* in *Anno* 829 ordeined the like. Bishop *White* alleadging reasons why the Lords day was preferred before other weekly dayes, saith, *that the Primitive Church could have made choyce of no other day of the week more proper and convenient for the solemne and religious worship and service of Christ: Great was this work*, saith *Athanasius*, *for we doe celebrate it, as a memoriall of the beginning of a new Creation:* Yea, *ob excellentiam tanti miraculi propriè dies Dominica appellatur*, saith another. And indeed *the work of the day is the ground*, saith Bishop *Lakes*, *of the hallowing*

S. *Aug. ad Ian. epi.* 119. & 130. *De verbo Apo. ser.* 15. *Epi.* 93. *Lib.* 8. *c.* 33. *Ca.* 50. Against *Brab. pag.* 269. 270. Ἀρκῆς δεκτέραι ἀνακτίσεως. In Ps. 23. In *Thesis* 46. 43. 45.

lowing of the day, whether it be weekly, monthly, or yearly; as particulars evince in Scriptures and Stories; now when God doth any rare, great, and remarkeable workes, hee will be honoured with a Commemoration day, for that work; if the work concerne the whole, by the whole Church, and by a part, if it concerne a part: by which practice or work, Gods will is understood, which guideth the Church, where the precept is wanting. This is a sacred rule observeable in the institution of all sacred Feasts, both divine and humane, saith that Father.

Now God raising Christ from the dead, upon the first day of the week, this remarkable work, was to have that day, a day of Commemoration, above and before all other.

1 Because it was the first notable work of God, immediately following the Jewish Sabbath; which being to cease, the next glorious work of God following, must needs bee the ground of another Festivall; and in stead of the other, *for it is a rule in mortality* (saith the reverend Father Bishop *Lakes, that none in reason can deny due respect unto the worke, and therefore cannot deny the hallowing of the day*, to wit, *on which it was wrought.*

2 The raising up of Christ from the dead, declared him mightily to bee the sonne of God, *Rom.* 1. 4. God fulfilling hereby to the children, the promise made to their Fathers, hee being manifest thus to be the Sonne of God, his begotten Sonne in the day of his resurrection, as the Conquerour of hell, death, the power of the grave, and of Satans Dominion, *Act.* 13. 31. 32. 13. and preferred above men and Angels, *Heb.* 1. 5.

3 This is the work above all others, which the Scripture so often mentioneth for the Fathers glory in his Son, in that he raised him up from the dead, *Rom.* 1. 4. *Gal.* 1. 5. *Act.* 2. 24. 32. & 3. 26 & 4. 10. & 10. 40. and in many other Scriptures.

4 This is it by which Jesus is made both Lord and Christ, to sit upon the throne of *David*, *Act.* 20. 30, 31, 36.

5 It

5 It is the work of our perfect redemption, and full justification, *Rom.* 4. 25.

6 This was the act which to beare witnesse of, he principally chose his Apostles, *Act.* 10. 41. & 1. 22. which work the Apostles first taught to the Jewes, *Act.* 2. and to the Gentiles, *Act.* 10. and for which they first chiefly suffered.

7 This is the act on which dependeth all our comfort, and without assurance whereof S. *Paul* telleth us, his preaching was in vaine, and our faith in vaine, 1 *Cor.* 15. 14. and so our Christianitie nothing worth.

8 This his resurection was to his Apostles and Disciples full of comfort: and that which is most joyfull to all Christians, for our justification, *Rom.* 4. 25. as also for the hope of our eternall salvation, 1 *Pet.* 1. 3. & 3. 21. for if Christ had not risen, wee had beene all in our sinnes, 1 *Cor.* 15. 17. his birth, his life, his suffering had done us no good.

Therefore from the beginning hath the Church held this ever for the most remarkable work of Christ, and to keep this day Festivall, on which hee arose from the dead.

For that it being the most remarkable work of God, next and immediately after the Jewish Sabbath, as I said, it required a Festivall, and that within the space of a week, within which space God from the creation reserved a day to himselfe; and its not fit, that under the Gospel, so glorious a work of our redemption by Christs resurrection, for the restauration of the world, should be more seldome remembred upon a set day, then was the work of creation of the world before and under the Law.

CHAP. VIII.

Of the divers opinions concerning the beginning and ending of the Lords day: and wherein conscience may rest it selfe.

THere are divers opinions about the beginning and ending of this our Christian Sabbath.

Some hold it from midnight, to midnight; this is the judgement of very learned Divines: some say it beginneth in the Morning, and so holdeth on till the next Morning; not many of this opinion, as being weakest, and fartherst from the truth. Some hold it to begin at the Evening, and to end at the Evening: and of this judgment are many ancient Fathers, and sundry Councels. And the ancient observation of the *Saturday* in the afternoone, as a preparative thereto, may seeme to confirme as much.

But I am perswaded, if we keep the day from the Morning to the Evening, the consciences of men neede not trouble them about any other curious search: So that there be a religious preparation to it, and a religious care in ending of it, not rushing into it with unsanctified hearts, nor concluding it with profanesse: For the nights are given for bodily rest, and the day for labour (as the *Psalmist* speaketh) *When the Sunne ariseth, man goeth forth to his labours and work, untill the Evening*, Psal. 104. 22. 23. *When the night commeth no man can work*, saith our Saviour, *Joh.* 9. 4. Now a day for labour amongst the Jewes was twelve houres, *Joh.* 11. 9. from six to six, *Matt.* 20. 1. 2. 8. but otherwise it was from the beginning of the Morning light, *Gen.* 1. 5. to the darke of the Evening, *Judg.* 10. 9. 14. 16. *Joh.* 8. 29. *Prov.* 7. 9. And wee see in the fourth Commandement that albeit, as it is held, a naturall day doth comprehend the night and day, yet is that time only mentioned in which men are *to labour, and to doe all that they have to doe*, in the six dayes, which is on the day time, and not in the night. And so, as they do well who labour

labour painfully and honeſtly in the day light, and take the night for their quiet repoſe and reſt in the ſix dayes: In like manner do they well, who religiouſly ſerve the Lord Chriſt in the light of the day, though the night before, and the night after, they thankfully take benefit of the ſame for corporall reſt. Neither doe we read, that any were complayned of, or puniſhed, as breakers of the Sabbath; but for their tranſgreſſion and ſinne committed in the day time. Our Saviour Chriſt honoured this our Lords day, with his viſible preſence among his Diſciples and followers on the day time: At the Sun riſing early in the morning, *Mark.* 16. 2. 9. then after in the afternoone, continuing till the day was farre ſpent towards the Evening, *Luk.* 24. 29. *John* 20. 19. upon the ſame day at ſupper time; yea, I confeſſe it is probable to bee ſomewhat late within the Evening, and that ſpace properly called the beginning of the night, but not farre within. And wee read how the Jewes on the day time kept their Sabbath, and God appointed his ſervice in the Tabernacle and the Temple from Morning to the Evening ſacrifice, and had no ſacrifices in the night time. And thus was the Lords day kept, except upon ſome extraordinarie occaſions, as in *Acts* 20. 27. and as afterwards in the time of bloody perſecution, but not in ſetled dayes of peace.

Queſt. *Here ſome may aske, Are we then to be careleſſe and regardleſſe of the night before, and the Evening after?*

Anſw. Not ſo: for on other dayes we begin the Morning with prayer for a bleſſing, unleſſe we look for none; and end it in the Evening with prayſe and thankſgiving, if we be not unthankfull. If thus we doe, as we ought, on the week dayes, than much more on the Lords day, ſet apart for holy duties: The night of which day before, and the Evening after, are to bee more piouſly conſidered of, than the like times of the week dayes. Our *Saturday* halfe holy day, our Evening Prayer, as a preparative to the Sabbath, teach us to enter upon the Sabbath holily, and to take the nights reſt, not onely for repairing ſtrength of body for labour, as on working dayes, but to bee more

fit to doe ſervice and worſhip unto God, without drowzineſſe of ſpirit: And in the end of the day, to behave our ſelves ſo, as it may appeare wee have received a ſpirituall bleſſing that day, and have increaſed in knowledge and other holy graces, in the uſe of Gods holy ordinance.

CHAP. IX.

The authority is divine by which it was eſtabliſhed.

THis our Lords day can have no leſſe than divine authoritie for it.

1 *Whether* it bee conceived to bee founded upon the perpetuall equitie of the fourth Commandement, as is made manifeſt in the former Treatiſe, and by that which is ſaid in the firſt chapter of this. Nor is this any new conception in theſe our now preſent dayes: For of this ſome began to think 600 yeeres agoe, as Doctor *Heylin* acknowledgeth: but no doubt it was before, for elſe how could the whole Church of Chriſt retaine the fourth Commandement in the Decalogue, without application to a weekly ſolemne day, ſeeing the ſubſtance of the Commamdenent is concerning the obſervation of a reſt day for his worſhip and ſervice every week? whereto elſe could they properly and directly apply it, and hold the intention of the will of God in giving his ſaid Law? And if it have no ground from the Commandement, how is it, that in our Homily it is ſaid, *wee have Gods expreſſe Commandement to keep it?* and leſt the Makers of theſe Homilies might be thought to miſtake, they often mention the Commandement: now what other this is than the fourth I deſire to know: And let any tell me, in a minde affected with the love of the truth, and not in a contradicting ſpirit, how it truly can bee ſaid, that the Church of Chriſt hath kept, or rather not broken the ſaid Commandement, now theſe 1600 yeers, if it hath not been obſerved in our weekly Lords day?

In his Hiſt. of the Sabbath *pag.* 132.

2 *Or whether* we take the obſervation of this day, to have its ground from Scripture, as well we may: for this poſition

ſition, that *Dies dominicus nititur verbo Dei*, was publickly maintained by a Doctor at the Commencement in *Cambridge*, in *Anno* 1603. and by the Vice Chancellour ſo determined, nor was then oppoſed by any other Doctors, nor in the Univerſitie of *Oxford* any *Antitheſis* put up againſt it: Neither was there juſt cauſe why, for is it not called the Lords day, *Rev.*1.10. and are not alſo the Chriſtian meetings mentioned on this day in *Act.*20.7. & in 1 *Cor.*11.20 where it is ſaid, *When yee therefore are gathered together* (*in die Domini noſtri*) on our Lords day, as the ancient *Syriack Tranſlation* hath it? Sure it is that long ſince *Clotaire King of France* grounded his Edict, about the keeping of this day, upon the Law and holy Scripture. So *Charles the great*, King of *France*, in *Anno* 789 had the ſame ground in his regall Edict, ſaying, *Statuimus ſecundum quod in lege Dominus præcepit*: And likewiſe *Leo the Emperour* of *Conſtantinople*, called *Phyloſophus*, in *Anno* 886 ſeeking to reforme abuſes upon the Lords day, in his Conſtitution declared, that what he had in that behalfe determined, was, *ſecundum quod Spiritui Sancto, ab ipſoque inſtitutis Apoſtolis placuit*, according to the minde of the Holy Ghoſt, and of the Apoſtles inſtructed by him.

Leg. Alemannic. tit. 39. *ap. Briſſon.*

Conſtit. 54.

Now may it reaſonably bee thought, that ſuch great Princes ſhould without the advice of the Learned Clergy in thoſe dayes, lay downe ſuch grounds for their proceedings, conſidering how *Charles the Great* cauſed five ſeverall Synods at one time to bee aſſembled about the ſame? Scripture there is for it, and ſo then held: And therefore the keeping of this day is of divine authority.

3 *Or whether* wee underſtand Divine, according to that judicious man, the Authour of the Antidote againſt Sabbath errours, *That which may bee by humane diſcourſe upon reaſons of congruitie, probably deduced from the word of God, as a thing moſt conveniently to bee obſerved, by all ſuch as deſire unfeinedly to order their wayes according to Gods holy will: As alſo it may be proved from equitie, either in the Law of nature, or by vertue of divine inſtitution, or by ſome Analogy and proportion which the Lawes given to the*

the Jews, so far as reason and equity hold alike, or by some probable insinuations thereof in the new Testament, whereto adde the continuall practice of the Church; for as he saith, Lex currit cum praxi: then may it be said to be *de jure divino.* Now all these do, as he granteth (and may fully be proved, and easily discerned, from that which hath been said in the two former Treatises, and what in this is already, and shall be delivered) in some measure concurre for the observation of the weekly Sabbath; and therefore is established upon divine authority.

Against *Brab. pag.* 189.

4 *Or whether* we maintaine it to be an institution Apostolicall, as many do, it is divine: We beleeve, saith that Father of our Church, Bishop *White, that the holy Apostles ordained the Sunday to be a weekly holy day,* and he addeth his reason, *because the primitive Fathers, who lived some of them in the Apostles dayes, and others of them immediatly after, and who succeeded them in the Apostolicall Churches, did universally maintaine the religious observation of this day:* For saith Saint *Augustine, Quod universaliter tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi authoritate Apostolica traditum, rectissime creditur.* Saint *Chrysostome* affirmeth it, *that the Lords day was made a weekly holy day by the Apostles: Who,* saith Bishop *White,* at *sometimes observed this day themselves, Act.* 20. 7. Saint *Basill* and *Isichius* numbers the observation of the Lords day among Apostolicall traditions, and Saint *Augustine* proveth it by his former generall rule, saith the same Father, Bishop *White.* Doctor *Pocklington* saith, *that* Saint *Paul had ordered in Galatia and Corinth, that his Disciples were to have their meetings on the first day of the week, whereunto they submitted themselves, and so did,* saith he, *the whole Church of God by their example for ever after;* He telleth us also, *that the Apostles and Disciples of Christ thought it fit to appoint, and command the day to be kept holy:* And, indeed, in the place of 1. *Cor.* 16. 2. is a plain Apostolicall ordinance, which carrieth the force of a Commandment, as *Piscator* noteth; and Bishop *Hooper,* which albeit it be about a Collection, yet he appointeth it upon the first day of the week. And heare for this what the Learned Bishop

De bap. contr. Donat. l. 4. *c.* 23

On 1. Cor. Hom. 43.

Against *Brab. pag.* 213.

In his Ser. *p.* 24 see also more

In *pag.* 5.

In Gen. 2. 3. on fourth Com.

Bishop *White* saith of this place: *Although this text of Saint* Paul *make no expresse mention of Church-assemblies this day, yet because it was the Custome of Christians, and likewise a thing convenient to give almes upon the Church-dayes, it cannot well be gainsaid, but that, if in Corinth and Galatia, the first day of every week was appointed to be the day for almes and charitable contributions; the same was also the Christians weekly holy day for their religious assemblies.*

Against *Brab.* 211.

This opinion for the Apostolicall tradition, as it hath the suffrage of the ancient, so of later writers, men very Learned: *Beza* saith it is *Apostolicæ & veræ divinæ traditionis. Apostoli*, saith *Mercer, in Dominicum diem converterunt*, to wit, the Sabbath: Hereto agree many Papistes, who hold that the Lords day was established by the Apostles, and that *Jussu Dominico*, as some say, by Christs Commandment: And that these places *Act.* 20. 7. 1. *Cor.* 16. 1. *Rev.* 1. 10. do manifestly confirm the same; Doctor *Heylin* acknowledgeth without doubting, *that the religious observation of this day had the approbation and authority of the Apostles, and may very well be accounted amongst Apostolicall traditions.*

In Rev. 1. 10. In Gen. *Rhem.* on Rev. 1. 10. Hes. confes. Rom. *Catech.* on 3. Com. *Eliſins fol.* 292. *Cat.* Rom. on 3. precept. *Bell. Tom* 1. *de cult. ſanctor. li.* 3. *ca.* 10. 11. with others cited by *Sprint. pag.* 13.

Now their authority is no lesse than divine. 1. Because they were instructed by Jesus Christ himselfe in all things which he heard from his Father, *John* 15. 15. who gave them Commandments concerning the Kingdom of God, by the infusion of his spirit, to make them receive the same, *Act.* 1. 2. Secondly, For that they had this holy spirit to guide them into all truth, *John* 16. 13. in teaching, both for matter, *Act.* 2. 4. 14. and 4. 8. and manner, 1. *Cor.* 2. 13. *Act.* 2. 4. In answering Adversaries *Matth.* 10. 20. *Mar.* 13. 11. *Luk.* 12. 12. In resolving doubts, *Act.* 10. 19. and 11. 12. In decreeing Canons, and judging of Controversies, for setling of mens minds in the Church, *Act.* 15. 28. In rebuking sharply the wicked *Act.* 13. 9. In ordering matters in the Congregation, 1. *Cor.* 14. 37. with *cap.* 7. 13. In ordination of Ministers, whom they ordained in every Church, *Act.* 14. 23. and these so ordained by them, are said to be set over the people by the Holy Ghost, *Act.* 20. 28. no doubt, because the holy Apostles were guided by the Holy Ghost in

such ordinations: yea, in their advice about things indifferent they had assistance of Gods spirit, 1. *Cor.* 7. 40. Now then put all these things together, can it be imagined, that the Apostles observing this day, *Act.* 20. 7. and setting a glorious title upon it, *Rev.* 1. 10. that it can be other than divine, they guided herein by the Holy Ghost? who ordained also upon this day, the first day of the week, to prepare for the poor; and why on this day? *because*; as Bishop *White* saith, *it was the Christians weekly holy-day*: which being, as is afore witnessed, Apostolicall, and the Apostles so in all things guided by the holy Ghost, this day must needs be of Divine authority.

This the Church of *Auspurg*, *Act.* 7. confesseth, *that the day was changed by Apostolicall authority, directed by the spirit.*

Lastly, as it is in these respects of Divine authority, so farther also, because it hath Jesus Christ the Institutor of it: Of which in the next Chapter.

CHAP. X.

It is of divine authority from Christ himselfe.

THis sacred day is of so divine authority, as that by many reasons it may be proved to be appointed by Christ himselfe: To hold this is neither a Novelty, nor a tenent of singularity.

Apol. 2. μετέθυκε δὲ ὁ κύριος τὴν τοῦ σαββάτου ἡλλέραν εἰς κυριακήν. *In frontes. Hom. de Semente.* *Wallæus* citeth other *Test.* in his *dis. de. Sab.* See *Willet* his *Synop. Pap. fol.* 500.

1. *It is no novelty*, for *Justine Martyr* saith, that the Apostles received it from Christ: *Athanasius* telleth us, that the solemnity of the Sabbath was translated unto the Lords day, by the Lord himselfe, who sheweth at large, that it is of Christs institution, from the words of *Matth.* 28. 18. *All power is given unto me in heaven and in earth*: It is said in the constitution of the Emperour *Leo*, that the Lord himselfe did chuse it for his honour.

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Argument 1.

THe day which the Lord made, he is the Authour and Institutor of: But this day which is the day of his resurrection *Psal.* 118. 24. is the day which the Lord hath made, it is honoured and preferred before other dayes to be observed and celebrated, therefore he is the Institutor of it. This day *Athanasius* understandeth of the Lords day, the day of his resurrection, as doth S. *Peter*, who alleadgeth this *Psalme* for Christ after his resurrection, *Act.* 4. 10, 11. and indeed, as the Psalmist saith, it is the day in which wee should rejoyce and bee glad above all other dayes, because of his resurrection, by which saith S. *Augustine*, *Dies Dominicus Christianis declaratus est, & ex illo habere capit festivitatem suam.*

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WHatsoever in holy writ is said to be the Lords denominatively, that is he the Author and Institutor of: As for instance, *the Lords Supper*, and the *Lords Table*, because he ordeined it, 1 *Cor.* 11. 20. & 10. 21. *The Sabbath of the Lord*, because he commanded it: *the Temple of the Lord*, because he appointed it: *the people of the Lord*, because he chose them: *the Lords messengers*, because he sends them: *Apostles of Christ*, because he put them into that office. No instance can bee given to shew the contrary: But this day is denominatively called the Lords, *Rev.* 1. 10. and so

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in the firſt of *Cor.* 16. 2. as *Beza* noteth on the ſame place, affirming as I have before delivered it, that to explaine the firſt day he had read *in uno vetuſto codice* τὴν κυριακὴν, which title is very frequent in the Fathers, calling it uſually *Diem Dominicum*, the Lords day; not by *Creation*, for ſo every day is his from the beginning, nor is it ſo called by *Deſtination*, as is the laſt day, 1 *Theſ.* 5. 2. as then and yet now a day to come hereafter; when our Lords day was then ſo called by an excellency, as alſo famouſly at that time knowne in the Church for the Lords day, as the day of their ſolemne aſſemblies.

Therefore it is ſo called *by divine inſtitution*, for divine worſhip, and as it hath Jeſus Chriſt for the Authour and Inſtitutor of it.

Argument 3.

IF God, by reſting from his work of Creation, and his bleſſing of that ſeventh day, made it an holy day for his ſolemne ſet worſhip and ſervice: Then Jeſus Chriſt his reſting from the work of redemption, and his bleſſing of this day, made it an holy day for his ſolemne ſet worſhip and ſervice: For there is the like excellency in the reſting of God the Son, and the bleſſing of his day, as there was in the reſting of God the Father, and his bleſſing of that ſeventh day: Chriſt his work of the worlds redemption and the renovation thereof, the making of all things new, a new heaven, and a new earth, as was foretold, *Eſa.* 65. 17. is equall with the Fathers work of Creation: and in the reſt of the one, and of the other, can there be no inequallity nor diſproportion. The Sonnes bleſſing likewiſe of this day is of no leſſe excellency, than the Fathers bleſſing of that day, which bleſſing of his is not in the particulars expreſſed, but the Sonnes bleſſing of this day is, and that at large in many particulars.

2 Cor. 5. 13.

So S. *Aug. de Civit. Dei, lib.* 22. *cap.* 30. *Et Ser.* 25. *de verb. Apoſt.*

Firſt, by his glorious reſurrection, by which the Lords day became ſacred and conſecrated to us.

Secondly, by his ſeverall apparitions for confirmation thereof.

Thirdly, by his heavenly inſtructions, *Luk.* 24. 25.

Fourthly,

Fourthly, by the illumination of their mindes, opening their underſtandings, *Luk.* 24. 45.

Fifthly, by the inſpiration of the holy Ghoſt, *Iohn* 20. 22.

Sixthly, by the inſtallation of the Apoſtles, giving them power to binde and looſe in heaven and in earth: *Iohn* 20. 28.

Seventhly, by his miſſion in great dignity, ſending them, even as his Father had ſent him, *Iohn* 20. 21.

All which bleſſings Chriſt beſtowed on them this day before his aſcenſion; and afterwards on this day he ſent down his holy ſpirit extraordinarily after a viſible manner upon his Apoſtles, made them ſpeak miraculouſly with new tongues, to the amazement of the hearers: and on this ſelfe ſame day he bleſſedly converted 3000 ſoules, *Act.* 2. 41. and ſo began on this day his Church to be a ſeparated viſible Congregation from among both Iews and Gentiles: Laſtly, on this day he gave his heavenly Revelation to his beloved Apoſtle, who was in the ſpirit upon this day to receive the viſion, *Reve.* 1. 10. Thus we ſee how Chriſt did bleſſe this day. Act: 2.

But God the Father by his reſting from the work of creation, and his bleſſing of that ſeventh day, made it an holy day for his ſolemn ſet worſhip and ſervice, as the Scripture teacheth, *Gen.* 2. 2. and very learned Divines do maintaine for truth: Doctor *Rivet* cyteth 36 by name, and their own words for it, to this purpoſe. *In diſſer. de orig. Sab.*

Therefore Ieſus Chriſt his reſting from the work of redemption, and his ſo bleſſing of this our day, hath made it an holy day for his ſolemn ſet time of worſhip and ſervice.

Argument. 4.

THat which Chriſt, through the holy Ghoſt, ſpake by way of Command to be obſerved, that he is the Inſtitutor of: this I hope will not be denyed: But Ieſus Chriſt by the holy Ghoſt ſpake by way of Command, that this day ſhould be obſerved: For the things appertayning to the king-

dome of God, he gave Commandments to his Apostles to be taught and observed, *Act.* 1. 2, 3. But the day of Christs resurrection, and the worship therein performed, as it was in the Apostles dayes, and after (as may be collected out of the Scripture, and out of the writings of *Justine Martyr*, and *Tertullian*) is of those things which do appertaine to the kingdome of God. Therefore he commanded it to be observed, and so was the Institutor of it.

Obj. If any object and say, that this day was not expressed by Commandment,

Ans. I answer, no more are any other of those Commandments which in *Act.* 1. 2. he is said to give, nor any particulars of the things he spake, which appertained to the kingdome of God. And therefore we cannot seclude this day out of the Commandements given by Christ, because not expressed, no more than we can deny other things appertaining to the kingdome of God to be commanded, because they are not expressely mentioned, till it can be proved, that the keeping of this day to the honour of Christ in his publicke worship, is none of the things which pertaine to the kingdome of God.

I answer againe, that albeit it is not expressed, yet must it be comprehended within these Commandements: For these Commandements here given, *Act.* 1. 2. are of those which Christ would have his Disciples to teach his people, that enter into the Church by Baptisme, to observe, *Matt.* 28. 18. 20. Now we finde the Church to observe this day *Act.* 20. 7. 1. *Cor.* 16. 2. The Apostle also to be an observer of it with them, *Act.* 20. 7. prescribing duties to them on this day, 1. *Cor.* 16. 1. 2. when they did meet together, 1. *Cor.* 5. 4. and 11. 20. which was on the Lords day, as the *Syriack* hath it, as is before noted. And the Apostle telleth the Corinthians, that the things he wrote unto them were the Commandements of God, 1. *Cor.* 14. 37. And it is acknowledged of all, that the whole Catholick Church from that time, till this day hath duly observed the same. Therefore is it one of those things commanded by Christ to be observed and taught by his Apostles, which the whole world hath so religiously kept hitherto:

hitherto: And it will not bee denied, that ſuch an univerſall religious obſervation can have any leſſe ground for it, than the authority of God himſelfe, being ſo unanimouſly kept in all ages for theſe 1600 yeeres without gaine-ſaying, as our Homily avoucheth very plainely.

Argument 5.

EIther himſelfe inſtituted this day for his publick worſhip, or left it to others to appoint it, for that end: But he left it not to others: Therefore he inſtituted it himſelfe for his publick worſhip.

That he left it not to others to inſtitute, wee may thus reaſon.

1 God his Father, when he had ordained his worſhip, did not leave to *Moſes*, nor to Iſrael his Church, to appoint a ſolemn day for it, but he himſelfe inſtituted it, *Exod.* 20. 8.

When the Idolaters in Iſrael, *Exod.* 32. did invent a worſhip, they that invented it, inſtituted a day for it, verſe 5.

Jeroboam deviſed a worſhip, which when he had done, he ordained a day for it, 1 *King.* 12. 32, 33. So did *Nebuchadnezzar* deviſe an Idoll, and a worſhip for it, and appointed the dedication, and day of the ſolemne worſhip, *Dan.* 3. 2.

The miſcreant Prophet *Mahomet*, as hee gave a Law, and preſcribed a worſhip, ſo hee himſelfe inſtituted his day for the ſame, and did not leave it to the arbitrary will and pleaſure of his Worſhippers to ordaine and appoint.

Therefore from all this I conclude, unleſſe Chriſt ſhould doe as his Father did, and be leſſe carefull of a day for the ſolemnitie of his ſet worſhip, than the very Idolaters, hee muſt bee the Inſtitutor of this day, which we obſerve to him: For it cannot be proved that at any time, in any age of the world, that any publick worſhip was ever invented to be obſerved, but the very Authour and Inventor thereof was alſo himſelfe the Inſtitutor of the day for that worſhip, not leaving it to any others will to appoint the ſame for him.

2 If-

2 If Chriſt left it to others, as to his Apoſtles, then either before his aſcenſion during his abode with them, which is abſurd to conceit, or after his aſcenſion; if any doe think ſo, then it will follow, that from his reſurrection to his aſcenſion, the ſpace of ſix weeks, the Church had no ſet day under Chriſt publickly to doe him ſolemne ſervice. For the other ſeventh day hee took away by his lying that whole day in the grave: ſo that, if he appointed no other day for it himſelfe, the Church had then for that ſpace no ſuch day: But as I have proved, Chriſt bleſſed the day of his reſurrection, and in this ſpace from his reſurrection to his aſcenſion, the Apoſtles and Church obſerved it. And therefore he ordeined it, and left it not to them.

3 Wee are to underſtand, that there are ſome circumſtances about Gods worſhip, which he hath ever reſerved to his own authoritie, and never left them determinable to any, but to himſelfe: ſuch bee theſe which doe concurre about the obſervation of the Lords day.

The firſt circumſtance of this kinde is, that which concerneth the very ſubſtance, for time of performing of publick worſhip, whether one day in a yeere, in a moneth, in a week, or whether a part, or ſome few houres of the day, be to be ſet apart for his ſervice, or the whole day bee his. The determination of this time, is ſubſtantiall, and God alwayes appointed the ſame: as the ordaining of the Sabbath day, and other holy dayes ſet apart by God, doe manifeſt.

The ſecond circumſtance, is that whereof there is no reaſon to ſway or guide the judgement this way, or that way, but the will of God muſt bee needfull to the determining of it. Such a circumſtance is the proportioning of time, and reſt on the Lords day for Gods ſervice: For if reaſon could regulate it, then ſhould it bee the Law of nature, but by his written Law, and revealed will, hath God ordered it.

The third circumſtance, is that which is of univerſall obſervation by all, which none but God can impoſe by his ſupreme authoritie, to which all are alike equally ſubject. And ſuch

ſuch an univerſall circumſtance is this for obſervation of this day, by all Chriſtian people, and by the generall conſent of the whole Church of Chriſt, in all ages. Therefore this day was not left to the Apoſtles to be determined, but appointed by Chirſt himſelfe.

Undoubtedly Chriſt would imitate his Father, and ſet a day for his publick worſhip, as he did: And can we ſuppoſe our Lord Jeſus Chriſt, to bee leſſe carefull than the Turkiſh *Mahomet*, or other Idoll Worſhippers, in ordaining a ſolemn day for his publick ſervice?

But if this day which we obſerve be not of his appointment, then have wee none; for all other dayes are the ordinances of the Church, and obſerved only by humane authoritie.

4 That which the Apoſtles did obſerve, not only by inſpiration, but by way of injunction and command from Chriſt here on earth, through the Holy Ghoſt, that hee ordained, and left it not to them to ordaine: But the Apoſtles did obſerve the Lords day not only by inſpiration, but by way of injunction and commandement from Chriſt here on earth, through the Holy Ghoſt: And therefore he left it not to his Apoſtles.

The *Minor* is thus proved from *Act.* 1. 2. where it is ſaid, that Chriſt Jeſus, through the Holy Ghoſt, gave Commandements to his Apoſtles, in which Commandements is included the Lords day, as before is proved: which Commandement with the reſt, he gave them through the Holy Ghoſt (that is) he in giving them, did convey his holy Spirit into them, to make them to underſtand them, to retaine them in memory, to make conſcience to obſerve them, and to teach others to obſerve them as commanded from him: for ſo much theſe words, *through the Holy Ghoſt*, import, when hee gave them Commandements, and ſpake of the things pertaining to the Kingdome of God: So that *through the Holy Ghoſt* here is not meant, as afterwards the divine inſpiration of the Spirit directing them, as occaſion ſerved, to ordaine things expedient and profitable for the Churches of Chriſt, which he himſelfe immediately commanded not;

but left them to them, as by the wisdome of his spirit, they should be informed.

But here is to be understood, the then operation of his Spirit upon them to receive the Commandemets, which at that present in his own person he gave them, which they should observe, and teach others to observe, as his own Commandements, and as he himselfe had charged them to doe in *Matt.* 28. 20. when (as here in *Acts* 1.) he was to depart from them, and to ascend up to his Father. Of other things after Christs ascension, the Apostles spake from the Holy Ghost by way of *inspiration*, but of all these things before his ascension, from the Holy Ghost by way of *injunction*, and Commandement of Christ. Note this well.

Argument 6.

IF Christ himselfe did institute a day for his solemn worship under the Law, then he did institute such a day under the Gospel: But he did so under the Law: *Ergo*, now under the Gospel. The sequel is apparant, because he is as faithfull, and as carefull for his people now, as then; Now that under the Law hee instituted a day for his publick worship, we must know that he was among the Israelites in the wilderneſſe, 1 *Cor.* 10. 9. for hee was the Angel on Mount-Sinai, who spake with *Moses*, *Acts* 7. 38. even the Lord *Jehovah*, *Exod.* 19. 3. 21. for the whole Trinitie gave the Law then. The Father by voyce uttered it, the Holy Ghost wrote it, *Exod.* 31. 18. for he is the finger of God, *Luk.* 11. 20. compared with, *Matth.* 12. 28. and Jesus Christ the Mediator gave by Angels to *Moses*, the two Tables to bee delivered to Israel; in which a Commandement was written for a solemne set day for divine worship: Thus did Christ then, and so may wee beleeve his care had for his Church now, till the eternall Sabbath doth come in the highest heavens.

Gal. 3.

Argument 7.

WHatsoever was prefigured in the old Testament to be of use in the new, that was instituted by Christ when

when hee came: for the Text, *Col.* 2.17. telleth us plainly that the body of those shaddowes is of Christ, (that is) he finished them, he fulfilled them, he did ordaine other things for them. The truth of this might be shewed in particular instances of those shaddowes, but that it is fully laid open by others. But this day the first day of the week called the Lords day was prefigured.

First, by the eighth day of circumcision, S. *Augustine* proveth that by it out Lords day was shaddowed; S. *Cyprian* saith that circumcision was commanded on the eighth day, as a Sacrament of the eighth day, that Christ should rise from the dead. *Epi. ad Ian. 119. cap. 13. Ad Fidum. lib. 3. Epist. 10. & 59 Edit. sec.*

Secondly, *Ignatius* saith, it was foreseene in certaine titles of the *Psalmes* superscribed *pro octava* the eighth: So hereto agreeth Saint *Augustine* in his fifteenth Sermon *de verbis Apost.* *Ignat. ad. Magnes.*

Thirdly, by memorable things done on the first day of the week, as *Wolphius* noteth out of an *Hebrew* Writer of a book called *Sedar olam Rabba*, chap. 7. as that the cloud of Gods Majesty on this day first sate on Gods people: *Aaron* and his children first executed their Priesthood; God first solemnly blessed his people: The Princes of his people first offered publickly to God. The first day wherein fire descended from heaven: The first day of the world, of the yeere, of the week, &c. All shaddowing that it should bee the first and chiefe day of the New Testament. *Wolph. Cron. de tempore li. 2. c. 2.*

Therefore this day, thus prefigured, to bee of use in the New Testament, was instituted by Christ, when hee came in the flesh: which first day of the week, as it was the first day of time, mentioned in the beginning of the first book of the Bible, so is it mentioned with a glorious Title of the Lords day, in the beginning of the last book of the Bible, to the prayse of our *Alpha* and *Omega* Jesus Christ. Gen. 1 5.

Argument 8.

IF the ſeventh day was by Gods immediate inſtitution, then was the change of it into our Sunday by Jeſus Chriſt his immediate inſtitution: But the antecedent is true, *Gen.* 2. 2. *Exod.* 20. *Ergo* the conſequent. For no religious change hath ever beene made of any ordinance of God immediately preſcribed by him, but by God himſelfe, and by his own immediate authority: for if the inſtitution be immediate by him, the change into another muſt be by the like immediate authority alſo: for he that ordaineth, hath onely power to alter.

1. Man cannot change ſuch an odinance; for, firſt it is complained of as a ſinne, for the people to change Gods ordinance, *Eſa.* 24. 5. The Jewiſh Church, in the time of Chriſt, and after, held it blaſphemy to teach, that it was lawfull for Chriſt to change the cuſtomes of *Moſes*, becauſe they took (but miſtook) him to be but a meere man. Secondly, if any but God have authority to change his owne ordinance immediately appointed by himſelfe, then that authority is equall with Gods. But there is no ſuch authority, nor ever was (Jeſus Chriſt excepted) upon the earth: The whole Church, if gathered into one place, is of no ſuch authority: And if unſtable man could alter ſuch an immediate ordinance of God, what ſtability could there then be in them? or what tie of our conſciences?

2. All religious changes of every ordinance of Gods owne immediate inſtitution hath ever beene immediate by God himſelfe, and no inſtance can be ſhewed to the contrary in holy writ.

The Tabernacle was of Gods owne immediate appointment, *Exod.* 25. 40. when it was changed, and the Temple erected in ſtead of it; this Temple was of Gods owne immediate appointment. *David* minding to build it, and *Nathan* approving his intention (but without command from God) was after prohibited, 2 *Sam.* 7. 5. Neither left he it to the wiſdome of *Salomon*, but the Lord gave the patterne, 1 *Chro.* 28. 11, 12, 19.

2 Sam. 7. 2, 3.

The

The firſt borne the Lord did chuſe for himſelfe; when the Levites were taken for them, it was of God himſelfe, *Numb.* 3. 12.

The time of celebrating the Paſſeover, was the fourteenth day of the firſt month by God himſelfe, *Exod.* 12. 6. which time durſt not *Moſes* diſpenſe with, nor allow any other day for ſome to keep it, without Gods immediate warrant, *Numb.* 9. 8. 11. Times and ſeaſons are in Gods hand, *Act.* 1. 10. *Dan.* 2. 21. therefore for the month *Tiſhri* he appointed *Niſan* for the firſt month of the yeare, *Exod.* 12. 2. And *Antiochus Epiphanes* (a type of Antichriſt) is condemned for changing times, *Dan.* 7. 25. Thus wee ſee Gods ordinances, for places, for perſons, and for time, being immediately appointed by God, cannot bee changed but by God. Therefore the ſeventh day, being the immediate inſtitution of God, could not be changed into another day, as now it is, but immediately by God himſelfe, even by Jeſus Chriſt, who is God bleſſed for ever, *Rom.* 9. 5. who when he was come in the fleſh, changed the place, *Joh.* 4. 20, 21. the Law, and Prieſthood, *Heb.* 7. into the miniſtery of the Goſpel: Prieſts and Levites, *Eſa.* 66. 21. into Apoſtles, Prophets, Evangeliſts, and others, *Eph.* 4. The carnall worſhip into ſpirituall, *Joh.* 4. 23. Circumciſion and the Paſſeover, into Baptiſme and the Lords Supper; and that ſeventh day into this our Sunday, the Lords day.

Argument 9.

THe Lord of the Sabbath is the only Inſtitutor of the Sabbath: But Jeſus Chriſt is the Lord of the Sabbath, *Mat.* 12. 8. *Ergo* the only Inſtitutor of it. Now for the better underſtanding of Chriſt his being Lord of the Sabbath, *we muſt know three things.*

1 *How he is Lord of the Sabbath*, and that is, as he is God-Man, and Man-God; for it is ſaid in the Text, The Sonne of man is Lord of the Sabbath.

2 *Whence he hath this Lordſhip*; even from God his Father, who hath given him the Kingdome, all power in heaven, and in earth, *Mat.* 28. 18. delivering all things into

his hands, *John* 13. 3. and 3. 35. *Luk.* 10. 22. having committed all judgement to his sonne, and made him both Lord and Christ, *John* 5. 22. *Act.* 2. 36.

3 *How long he holdeth this his Lordship*, Rule and Dominion, even till the consummation of all things, till God be all in all, never laying it down untill all things be fulfilled, 1 *Cor.* 15. 24. 28.

Therefore is he yet the Lord of the Sabbath, the Sabbath is his till the worlds end, and hee retaineth his right still therein; his right in the fourth Commandement, which right must bee shewed, either in retaining of the seventh day, on which God rested, and to which the Commandement was accommodated till his second comming by the change of it, or in his substituting another day in steed thereof.

But we see that seventh day altered, and therefore hee sheweth himselfe Lord of the Sabbath, by appointing this his day; for else should the other have remained under the Gospel, or if not, then no other being ordained in its steed by him, he had lost his Lordship over the Sabbath, which here he challenged a right in, and still keepeth untill his second comming.

Argument. 10.

TEnthly and lastly, to these reasons, may be added the judgement of the Parliament, the representative body of all this Kingdome, with his Majesties royall assent in the fifth yeere of his happy raigne (which is this) *That the keeping of the Lords day holy, is a principall part of the true service of God*; which words are an acknowledgment that the Lord was the Institutor of the Sabbath: for it is no service to God, much lesse a principall part of his service, for that may be mans will-worship, but cannot be service unto God, unlesse hee himselfe bee the Institutor and Authour of it.

CHAP.

CHAP. XI.

Of ſome Objections which may bee made againſt it, anſwered.

Object. 1.

IT is not commanded in the New Teſtament, *Ergo*, hee inſtituted it not.

Anſ. 1. If it were not, yet might hee bee the Inſtitutor of it, by his reſting, bleſſing, and obſerving the day, as his Fathers reſting, and bleſſing the ſeventh day, was his inſtitution of it, as is proved in the firſt Treatiſe.

2. I have ſhewed, that Chriſt gave Commandements of the things pertayning to the kingdome of God, whereof the obſervation of this day is one. And therefore hee gave Commandement concerning this day.

Object. 2. It is not expreſly commanded.

Anſw. 1. This objection is made before, to which I have in part anſwered.

2. I anſwer further, that our book of Homilies telleth us againe and againe, that there is expreſſe Commandement for it: The Authors of this book ſay there is; The Objectors ſay there is not: ſet one againſt the other. To the book all the Miniſters in the Church of England have ſubſcribed, but not to this Objection againſt it. In Homily of Prayer.

3. I anſwer, there is in the New Teſtament no formall expreſſion of any of the other Commandements of the firſt Table, neither of the firſt, nor ſecond, nor third, becauſe they ſtood in force, and therefore no need formally to expreſſe them: no more need was there for any ſuch expreſſion of this.

Firſt, becauſe the fourth Commandement ſtood ſtill in force, as well as the reſt: for firſt, Chriſt did challenge Lordſhip over this fourth Commandement, in his aſſumed humane nature, *Matth.* 12. 8. to ſhew that in his ſtate of humiliation, hee loſt not his authoritie over it: Secondly, becauſe the changing of the ſeventh day into another day, was

was not the taking away of the fourth Commandement, but only the accommodation of the ſame Commandment to our Lords day; for the continuation of it ſtill. For if the fourth Commmandement bee not obſerved in keeping of this our Lords day, then will it follow,

1 That either there is no fourth Commandement, and ſo not ten Commandements, which number hath bin obſerved without addition, or diminution, to this day, the ſpace of 3221 yeeres in Gods Church, both of the Jewes, and of the Gentiles: or elſe if it be one of the Tenne, as God gave it, *Exo.*20. for one of them, then have we lived in ſinfull neglect of this Commandement now this 1600 yeeres.

2 It will follow that Chriſt hath loſt his Lordſhip of it, or ſuffered one of his Fathers Commandements to be careleſly neglected; neither of which may bee granted without indignitie offered to Chriſt, and his truth.

3 That Chriſt had not come to fulfill, but to deſtroy the Law, contrary to *Matth.*5.17. for if he neither kept the former day, but took it away, nor ordeined certainely in the roome of it another day, he had deſtroyed this Law.

4 It alſo will follow, that the Sonne ſhould not be honoured of all men as they have honoured the Father with the fourth Commandement, and with a ſet day by his appointment for his publick worſhip and ſolemn ſervice: But all men ſhould honour the Son, as they honour the Father, *Ioh.*5.23. And therefore with this fourth Commandement, and with a ſet day by his appointment for his publick and ſolemne worſhip and ſervice ſhould he be honoured.

Obiect. 3. The taking away of the ſeventh day appointed by God, diſanulleth the Commandement it ſelfe.

Anſw. Not ſo, for we muſt wiſely underſtand and diſcerne betweene the ſubſtance of the Commandement, and circumſtance; between the ſubſtance of the Commandement it ſelfe, and the accommodation thereof unto a day: The Commandement is, *Remember the Sabbath day to keep it holy*: This only is the Commandement, ſo by *Moſes* it is cleare (note it well) in *Deut.*5.12.

See the other Treatiſe,

The application and accommodation of the Commande-

ment

ment was unto the ſeventh day, which day may be taken away, as not of the ſubſtance, but a circumſtance of the Commandement of the Sabbath & reſt day, applyed unto that ſeventh day, and yet the Commandement be ſtill of force: As for example in the accommodation of another precept thus;

Honour the King, 1 *Pet.* 2. 17. This is a Commandement, whoſoever is King: The accommodation of that may be thus: *Saul* is King, this is not of the ſubſtance of the Commandement, yet while *Saul* is King, we are commanded to honour King *Saul*, but in time *Saul* is taken away, nevertheleſſe the Commandement, *Honour the King*, is of force to another perſon in his ſtead, as *David* ſucceeding, the Commandement is, honour King *David*. The ſame Commandement which bindeth me to honour the King, bindeth me to honour *Saul* while he is King: And when *Saul* is taken away, and *David* appointed in his ſtead, I am bound by the ſelfe ſame Law to honour *David*.

Even ſo is the accommodation of this fourth Commandement, *Remember the Sabbath day to keep it holy*: this is the Commandement what day ſoever it be applyed unto. The accommodation is, the ſeventh day is the Sabbath day to keep it holy: this the Commandement doth binde us unto, as long as the day is unchanged and not taken away: But the day being altered, yet the Commandement abideth, and is of force, when another day is appointed in its roome, as is now our Lords day. And therefore the Commandement is, *Remember the Lords day to keep it holy*.

From whence here note, that as the taking away of *Saul* took not away the Commandement of honouring the King, and *Davids* comming in *Sauls* ſtead held up the practice of the ſame Commandement: Even ſo the taking away of the ſeventh day took not away the authoritie of the fourth Commandement, and the bringing in of the Lords day in ſtead thereof, holdeth up the practice of it, and by it we are bound to obſerve this day, as the Jewes their day: And therefore may we pray as our Church teacheth us:

Lord have mercy upon us, and incline our hearts to keep this Law: And that without any Judaizing at all.

CHAP. XII.

That this day cannot be changed.

WEe have heard how that the day is of a divine institution, and therefore is not subject to alteration by man: The Church, saith our learned Doctor *Fulk*, hath no authority to change it; so holds Master *Perkins*: Bishop *Lakes* speaking of Christs resurrection giveth this reason, saying, *as no man can change the work to another day, so no man can therefore change the day: This is an undoubted rule in Theology*, saith that learned man.

On *Rev.* 1.10. In Cases of Consc. *ca.* 16. In his *Thesis*.

2. What honour and dignity the Holy Ghost giveth unto a day, cannot by the authority of man be taken from it, to put it upon any other day: but the first day of the week hath by the holy spirit this superscription set upon it, *The Lords day*; therefore it is not alterable by any, to any other day, to call that the Lords day.

3. If the Church can change it, then hath the Church authority to weaken the grounds on which the observation of the day was first setled, but that she hath not; or else can bring better reasons for the alteration, else it were folly to alter it: but there never was hitherto, nor now is, nor ever shall be, any such reason to alter the day, as there was for setling of the day (to wit) the blessed resurrection of the Lord Jesus; of the excellent glory of which work yee have heard before: Therefore the Church cannot change it into another day.

4. Whosoever changeth one thing for another, in matters of an high nature, must have equall power with the first Institutors, or receive authority so to do from them: But the Church hath not such authority in her selfe, or by delegation from either Christ, or from his Apostles: And therefore cannot change the day.

5. It hath beene ratified by many Synods, by ancient Councells, by Imperiall Constitutions, and Edicts of Kings, established

eſtabliſhed by the Lawes of Kingdomes and Countreys, as it cannot be altered.

6. The long continued cuſtome of obſerving it, from the firſt day in the Apoſtles time by the whole Primitive Church, and by all Chriſtian Churches ſince in all ages, for theſe 1600 yeares without any gain-ſaying, maketh it unalterable, it being obſerved upon ſuch grounds, as is before mentioned.

To conclude, to what purpoſe is it for any now to hold the change thereof, when never from the beginning, there was ever any one particular Church, any Synod, or Councell, or any Orthodox writer in ancient times, attempted it; Nor ever durſt any power on earth goe about it. But all the holy Fathers, and piouſly learned have with free conſent endeavoured the ſetling and honouring of this day, as may appeare in their writings and praiſes of the ſame, as ſhall be manifeſt in the next chapter.

It is not therefore changeable, either abſolutely or practically; *nor have Chriſtians at any time,* ſaith Biſhop *White, judged it reaſonable or convenient to alter ſuch an ancient and well grounded cuſtome, which is commonly reputed to bee an Apoſtolicall tradition.* To this let me adde in the laſt place, the judgement of that reverend Authour of the *Antidote*; *That ſeeing the obſervation of the Lords day hath beene confirmed by ſo many Conſtitutions Eccleſiaſticall and Imperiall, and hath withall continued with ſuch uniforme conſent through the whole Chriſtian world for ſo many ages, ever ſince the Apoſtles times, the Church (not to diſpute what ſhe may or may not doe* ex plenitudine poteſtatis *) ought not to attempt the altering of it to any other day of the week.*

CHAP. XIII.

Of the honourable eſteeme of this our Lords day, and that it is to be preferred before all other feſtivall dayes.

THere be many reaſons to manifeſt the honourableneſſe of this day, and to preferre it before all other Feſtivalls.

1. The bleſſed Apoſtle hath exalted it with the glorious title of the Lords day, *Rev.* 1. 10. The Lord Chriſt his day, as Biſhop *White* ſpeaks, *a title proper and peculiar to it*; *Now things and perſons named the Lords, are ſacred and venerable*, ſaith he, *in the higheſt degree*: which day was generally and religiouſly obſerved of all Chriſtians. And albeit the Apoſtles took advantage to goe and teach in the Jewiſh Synagogues upon their Sabbath, yet (ſaith Doctor *Pocklington*) for which he citeth *Euſebius* and *Ignatius*; *the bleſſed Martyrs in the Primitive Church, by the doctrine and example of S. Paul and the Apoſtles, ſo unfeignedly abhorred the obſervation of the Jewiſh Sabbath, that they eſteemed the obſervers thereof, and the contemners of the Lords day, the very ſonnes of perdition, and enemies of our Saviour, and ſellers of Chriſt*: So diſ-regarded they the one, and honoured the other.

Page of his book 208.

Page 11. of his Sermon.

2. The ancient Fathers and others have given it tearmes of honour. *Juſtine Martyr* called it *Sunday*, as many others after him, no doubt, as the chiefe of dayes, as the Sunne is the moſt glorious to our eyes above all other planets. In *Cod. Juſt. lib.* 3. *tit.* 12. it is called *venerabilis dies Solis*, the venerable and much honoured Sunday, as Biſhop *White* expreſſeth it. *Ignatius* the Martyr, who lived at leaſt thirty yeares in the dayes of S. *John*, and was his hearer, calleth the day, *the Queene and Paramount of dayes*: Euſebius calleth it, *the principall and the firſt*: S. Chryſoſtome, *a royall day*: Greg. Nazian. ſaith it is *higher than the higheſt, and with admiration wonderfull above all other dayes*: S. Baſil, *the firſt fruits of dayes*: Chryſologus, *the primate of dayes*: *A*

In Orat. ad *Anton.*

Againſt *Brab.* page 197. *Ad Magneſ.*

See the quotation of theſe in B. *White* pag. 209.

day

day above all other dayes to be eſteemed, ſaith *Bellarmine* and *Stella.* The Councell at *Matiſcon* held it the day of our *new Birth*: *Durand* ſaith, *Dominica dies primatum obtinet, & major eſt inter alios dies, Rational. lib. 7. de feſtivit.* Thus we ſee it honourably graced with very high titles, which no other Feſtivall reached unto. Tom. 1. *de cult. ſanct. cap.* 10. 11. *lib.* 3. On Luke 14. *fol.* 11. *cap.* 6.

3. The obſervation of this day is not only of Proteſtants, but alſo of Papiſts, held to be *de jure divino*, and give reaſon for it, as is before manifeſted: But no other holy day ſo held, by any learned Proteſtant, in any reformed Church.

4. Eaſter day, that ſo eſteemed high day, about the obſervation whereof in former times there was ſuch contention (when the conſent for the Lords day was univerſally agreed upon unanimouſly ever) yet for the more honour to it, it was ordeined to be celebrated on the Lords day only, as we finde it to be obſerved to this day.

5. Though the often returne of this our Lords day weekly, maketh vaine people leſſe to eſteem it than other dayes which fall more ſeldome; yet the truth is, in the judgement of the wiſe, this day receiveth the more glory and honour: For by being our weekly holy day, it commeth in ſtead of the Jewiſh Sabbath, by the equity of the fourth Commandement, and it is for the great honour of our Lord Jeſus, by the upholding of his Lordſhip ſtill over the Sabbath; betweene which and our weekly Sunday, there is an analogy and proportion, as Doctor *Heylin* acknowledgeth at large: which is not ſo in any other Feſtivall among Chriſtians. Page 11.

6 It hath had the ſtart before all other holy dayes, to be firſt honoured with Chriſtian publick meetings, holy Convocations and Aſſemblies, *Act.* 20. 7. 1. *Cor.* 16. 2. and 11. 20.

7 It was the firſt, for the better obſervation whereof, that had Imperiall Edicts to grace it, and in thoſe Edicts, for reſtraint of work upon other holy daies, yet the cheifeſt care was for the Honour of this day, as doth appeare by this Clauſe, *Maxime in dominicis diebus*, on the Lords dayes moſt ſpecially: For, ſaith Doctor *Heylin*, *the Emperours* *In Serm. de tempore* 251. Page 98. 102.

and Prelates had the ſame affections, both ſorts earneſt, to advance this day above all others. The Emperour *Leo*, ſaith he, alſo by two ſeverall Edicts made it ſingular above other Feſtifalls.

Laſtly, our Church in *Canon* 45 preferreth it above all other holy dayes in this, that licenſed Preachers are inioyned to Preach either in their own, or in ſome other Church every Sunday, which order is not taken for other holy dayes.

Thus wee ſee this day to have the preheminence above any other, and indeed, it hath before others antiquity, the authority eſtabliſhing it is divine, the certainty of the day is without alteration, and the unity of judgement, with ſo full a Conſent of all ſorts, in all ages, as may well perſwade us, to give it the glory before any of the reſt of the Feſtivalls; which to equall with it, is void both of reaſon, and religion; as all that which hath been ſaid, ſufficiently proveth.

CHAP. XIV.

This day is to be kept holy, and the whole day too.

AN holy day is to be kept holy, none will deny it. Our Lords day is an holy day and an high holy day too, before all other, as in the former chapter is proved: and therfore to be kept holy; which very tearm of holy, challengeth a ſeparation of the day unto holy uſes; as Gods holy daies all of them in the old Teſtament were obſerved, and imployed in holy duties, as the Scriptures tell us: the end of the weekly Sabbath, was to keep it holy, as the very Commandment ſheweth, from the mouth of God himſelfe, *Exo.* 20. 8. *Remember the Sabbath day to keep it holy:* and *Moſes* the Interpreter of the Law, in *Deut.* 5. 12. ſaith the ſame: And our Lords day being our Chriſtian Sabbath in ſtead thereof, ſhould be kept holy: We keep holy the Lords day, ſaith, *Dionyſius*, who lived in *Anno.* 175. Our King, and whole State, in a Statute, hath delivered this, as is before noted; *That*

In an Epiſt. to *Soter*, Biſhop of *Rome.*

it

it is a principall part of true ſervice unto God, to keep holy the Lords day: Our Church in the Homily teacheth us, *That Gods obedient people ſhould uſe the Sunday holily, and carefully keep the day in holy reſt and quietneſſe, both men, women, children, ſervants, and ſtrangers, as they have ever done from the Apoſtles dayes. That the Primitive Churches, Fathers, and Chriſtian Princes did in their ſeverall times alwayes obſerve, and cauſe to be obſerved the Lords day with all holy ſolemnity and godly reverence:* read the many learned Authours avouching the ſame, quoted for this by Maſter *Sprint* in his book of the *Chriſtian Sabbath, pag.* 18. To this effect ſpeaketh Biſhop *White*, cited before in chapter 9. affirming, *that the Primitive Fathers and their Succeſſours did univerſally maintaine the religious obſervation of the day:* That it is to bee kept holy, there bee none of ſound judgement will deny it.

But the queſtion is, how much of the day is to be ſet apart unto God? The wiſdome of God, which in mans beſt reaſon is moſt worthy to be our direction, appointed a day for the celebration of the Sabbath: we ought to reſt *the whole day*, ſay the Fathers in a Councell at *Nice*. S. *Chryſoſtome* in 3. Hom. on *John*, exhorts to deſtinate the day *wholly* to divine imployments. The Divines in *Ireland* have held the Lords day to be *wholly* dedicated to the ſervice of God. And was there ever any-thing counted holy, as ſet apart for holy uſes, which was not wholly ſacred? The Temple was holy, was it ſo in part, or in the whole? Set-Feſtivalls were holy the whole day. King *Edgar* and *Canutus* enacted by their Lawes, that the Sunday ſhould bee kept holy from Saturday at noon, till Munday morning. *Charles* the great, ordained to have it kept from evening to evening; ſo zealous were thoſe Princes in thoſe times, for the obſervation of this day to the honour of Jeſus; they held not the whole day too much. S. *Auguſtine* in his Sermon *de tempore* 251. and one *Leo* the Biſhop of *Rome*, who was made Biſhop there in *Anno* 440. almoſt full 1200 yeares ſince, reckon the Saturday Eve a part of the Lords day. And Doctor *Heylin* citeth alſo a Synod held at *Friuli*, in *An.* 791. that

Exod. 20.

Fox Acts and Mon. *fol.* 644. *Edit.* 1610. *fol.* 715. *Bachel de Decret. Eccleſiæ Gal.*

See Doctor *Heylin Hiſt.* 119. in 2 part *ca.* 5.

that all Chriſtians ſhould with all reverence and devotion honour the Lords day, beginning on the Evening of the day before, at the firſt ringing of the bell. Hee telleth us alſo how S. *Jerome* relateth, that the Monkes in *Egypt* deſigned the Lords day *wholly* unto prayers and reading of holy Scriptures. Maſter *Brerwood* confeſſeth, *That it is meet, that Chriſtians dedicate the day wholly to the honour of God; that we ſhould not bee leſſe devout in celebrating the Lords day, than the Jewes in celebrating their Sabbath: Becauſe*, ſaith hee, *the obligation of our thankfulneſſe is more than theirs:* Therefore hee wiſheth that it were moſt religiouſly performed with attendance to holy devotion.

Calv. on Deut. cap. 5. verſ. 12. 13. 14.

This day (ſaith *Calvin*) *is wholly to bee dedicated to him, and it is neceſſarie, that ſo we may intend wholly to the minding of Gods works, and beſtow the day in prayſing and magnifying Gods name: wee have no cauſe* (ſaith hee) *to grudge the giving of one day to him, ſeeing hee leaveth us ſix for one.*

Let any man give a reaſon, if they give any part of the day to Chriſt, why they ſhould not think him worthy of all the day? Is it too much for him, and whole ſix little enough for our ſelves? If wee will take a part from him (for the whole none will, except they be worſe than Jewes and Pagans in obſerving their dayes) which part is it? not the morning, for when ſhall we begin then to ſerve him? Not the ending of the day; for why, are we weary of well doing? Gal. 6. Gal. 3. 3. ſhall wee begin in the ſpirit, and end in the fleſh? A liberall friend that hath ſeven pounds in his hands, and giveth me ſix of them freely, owing me nothing, to imploy the ſeventh for him; If I ſhould grudge to beſtow it wholly, and take without leave any part of it to my ſelfe, were I not moſt ungratefull? Againe, every holy thing is holy unto the Lord, and is it not ſacriledge to robbe God either of the whole, or of part? Laſtly, let us conſider this, that hee which willingly gives not God all, would give him none at all, if it were not for by-reſpects, more than conſcience of duty. For conſcience will binde to give the whole, where all is due, as well as a part of the due. Therefore God com-

commanding a day, and an whole day, as he giveth us ſix whole dayes, ſo let us afford him his owne day, and that wholly.

CHAP. XV.

How this day is to be kept holy, morally, as the ancient Sabbath was kept.

FOr the better ſatisfaction of moderate minds, and to cleare this point, let us conſider how the ancient Sabbath was kept morally, how our Lords day was kept in the time of the holy Apoſtles, how to be kept by the ſtabliſhed authoritie of our Church, and how Emperours, Kings, Councels, Synods, Fathers, and others would have it kept, yea God himſelfe from profane pollutions.

Concerning the firſt, the ancient Sabbath was kept in reſt and in the employing of that reſt unto religious duties; which what they were, ſee at large in the other Treatiſe, *Section* 25.

For the Ceremoniall and Leviticall Services on that ſeventh day, they are abrogated; ſo all the Jewiſh ſuperſtition, brought in by mens vaine Traditions, are condemned, likewiſe thoſe acceſſorie precepts for the more ſtrict reſt on that day, belonging only to the Iſraelites for a time, are taken away and doe nothing concerne us, and are not to be imitated of us. But the ancient people of God are to be followed of us, as farre as the fourth Commandement bindeth us in the naturalitie thereof, in the ſpiritualitie, and in its morallitie, as the holy people of God then kept it, in ſuch common duties, as wee are, as well as they were bound to performe for Gods ſervice, and for the benefiting of their owne ſoules, in the uſe and exerciſes of his heavenly ordinances on his holy day. This is farre from any Judaizing at all, ſo much laid in the diſh, and reproachfully caſt upon many in theſe times, but without cauſe at all: if the matter be well

weighed, and they rightly underſtood, as it were to bee wiſhed.

Their Service was both in the forenoone, and in the afternoone every day, *Num.* 28. 3. *Exod.* 29. 38. then much more on the Sabbath day: For in the morning of their Sabbath, they had the Service in the Tabernacle and Temple, and their Sacrifices doubled. *Num.* 28. 9. and alſo burning of incenſe in the morning, *Exod.* 30. 7. So in the afternoone both Sacrifices and burning of incenſe, and thus every day continually, *Exod.* 29. 38. & 30. 7. 8. To this *David* alluded in *Pſal.* 141. 2. This afternoone Service was about three a clock, and called the ninth houre of Prayer, *Acts* 3. 1. what time the godly uſed to pray, *Dan.* 9. 21. and which *Eliah* obſerved in the offering of Sacrifice, 1 *King.* 18. 29. and we read while the incenſe was offered, the people were devout in their prayers, *Luk.* 1. 10. Preaching was alſo in the Temple, for there Chriſt preached, *Matth.* 26. 55. *Mark* 12. 25. *Luk.* 19. 47. *John* 7. 28. of which, as of any ſtrange thing, the chiefe Prieſts and the Elders did not aske him, but of his authoritie ſo to doe, *Matth.* 21. 23. *Luk.* 20. 1. 2. And into the Temple earely in the morning, came hee to teach, *John* 8. 2. and the people to heare, *Luk.* 21. 38. whither the Jewes alwayes reſorted, *John* 18. 20. Here alſo the Apoſtles preached, *Acts* 3. 1. 12. & 5. 21. 23. 42. And in this place, no doubt was it, in which the Scribes and Phariſes ſate to teach the people, *Matth.* 23. 2. It is moſt certaine that on the Sabbath day in the Synagogues, there was conſtant reading and preaching, *Acts* 15. 21. & 13. 27. In the morning, Chriſt went in to preach, *Mark.* 6. 2. in other places it is not ſo evident what time it was, whether in the forenoone, or afternoone, when hee came into their Synagogues, *Mark* 1. 21. *Luk.* 4. 16. & 13. 10. nor what time of the day the Apoſtles went into the Synagogues, *Acts* 13. 14. & 14. 1. & 17. 2. 10. & 18. 4. 19. nor is it certain, whether they did depart home a while, and came againe; It may be they held out from the beginning to the ending, and to the breaking up of the Congregation, as it ſeemeth probable in *Acts* 13. 43. ſo *Nehe.* 8. but it

is

is certaine that upon their dayes of fasting, they did hold out and continued together, from the beginning to the end, *Nehem.* 9. 3.

Whatsoever they did for the time, they holily begun their Divine exercises with a blessing, *Nehe.* 8. 6. and ended with a blessing, *Num.* 6. 23. 26. *Lev.* 9. 22. 23.

CHAP. XVI.

How our Lords day was kept in the Apostles dayes and the Primitive times.

THe Lords day being known to bee an holy day, and to be kept holy, the Church rested on this day, for performance of religious and Christian duties, as Doctor *Heylin* acknowledgeth. Histo. *pag.* 95. part. 2.

There was an assembly of Christians, they came together, saith the Text, *Acts* 20. 7. who came together? *the whole Church*, 1 *Cor.* 14. 23. whither? *into some one place*, 1 *Cor.* 11. 20. & 14. 23. for then they had no Temples, but met together where they conveniently might: when, and on what day did they assemble together? *On the first day of the weeke*, as *Luke* telleth us, *Acts* 20. 7. and the *Syriack* translation of the 1 *Cor.* 11. 20. hath it *in die Dominico*: Of this *Just. Martyr* beareth witnesse; *upon the Sunday all of us assemble in the Congregation, all that abide in the Cities or about in the fields, do meet together in some place: Coimus in Cœtum & Congregationem*, saith *Tertul.* on the Lords day he meaneth: *Cyprian* telleth us, that the Sunday was the day, wherein they met together. So Saint *Augustine* also enformeth us; we Christians assemble with much diligence on the Lords day, saith *Clemens Rom. cum sit Apost. li.* 7. *ca.* 36. Into this Congregation would some Gentiles come sometime, 1 *Cor.* 14. 23. and none professing Christ might forsake it, *Heb.* 10. 25. Thus wee see clearely without doubting from Scriptures, and Fathers, when and where Christians met to worship Christ. In Apol. 2. In Apol. *cap.* 39. with *cap.* 14. & 16. *Lib.* 2. *Epist* 5. *de Civit. Dei. l.* 22. *cap* 8.

Being met together, let us see what was done in the Congregation.

1. *For Prayer.*

THey prayed together, thus we read of them in the first Congregation after Christs Ascension, *Acts* 1.14.24. so afterwards, *Acts* 4.23.24. & 16.13. For prayer was one part of their Divine Service mentioned in *Act.* 2.42. The Apostles were much addicted to prayer, as well as preaching, *Acts* 6.4. and they and the Christian beleevers were frequent in it, as occasions were offered *Act.* 16.16. & 8.15. & 10.3. & 20.36. & 12.5. 12. To the performance of this dutie with thanksgiving they were exhorted, 1 *Tim.* 2.1.2.

2. *For Reading.*

THere was reading of the Scriptures, of the Apostles writings, by the Apostles command, *Col.* 4.16. a charge by the Lord, 1 *Thes.* 5.27. and the Apostles decrees, *Act.* 15.30.31. They met together, saith a Father, *To heare the holy Scriptures rehearsed:* In the Congreation, saith *Just Martyr*, *the Records of the Apostles and the Writings of the Prophets are read, and other Scriptures* saith Origen, *by the Apostles appointment*, at the reading whereof all were silent and attentive as S. *Augustine*, telleth us.

Tertul. Apol. *cap.*39. In Apol. 2.

In Ios. Hom. 15. *In Civit. l.* 22. *c.*8.

3. *For Preaching.*

THere was also preaching in the Congregation: S. *Paul* on the first day of the week, when the Disciples came together preached unto them, *Acts* 20.7. The Apostles in this spent their strength, *Acts* 5.42. and S. *Paul* exhorteth to this in vehemence of spirit, and with a thundring charge, 2 *Tim.* 4.1.2. Of this speaketh this same Apostle in 1 *Cor.* 14. and giveth order for the use of mens gifts in the Congregation; The preaching then was with *reprehension*, with *exhortation*, 2 Tim. 4.2. *admonition*, Act. 20.31. *with convincing of errours*, Tit. 1.9. *with consolation*, 1 *Cor.* 14.3. *The matter* was the word *Acts* 13.5. & 14.25. & 17.13. *Rom.* 10.8. 2. *Tim.*

Tim. 4. 2. *The manner* was, not with entiſing words of mans wiſdome, but in the demonſtration of the ſpirit, and power of God, 1 *Cor.* 2. 4. 5. *The end* for converſion, *Act.* 26. 18. 20. and to ſave men, *Act.* 11. 14. Of preaching, and making a Sermon on this day, ſpeaketh *Juſt. Martyr*, and Saint *Auguſtine* in the ſore cited places. *When the Sermon was done, they ſent up their prayers unto the Lord*, ſaith, *Juſtine Martyr*.

4. *For receiving of the Sacraments.*

ON the firſt day of the week, or Lords day, they received the Lords ſupper, *Act.* 20. 7. They came together to break bread, ſaith the Text: So did the *Corinthians* come together to receive the Sacrament, 1 *Cor.* 11. 20. This *Juſt. Martyr*, alſo certifieth us of, and S. *Auguſtine*, in the Primitive times, it was adminiſtred every Sunday. Apol. 2. Epiſt. 118.

5. *For Pſalmes.*

THey in the Congregation ſang Pſalmes, ſo the Apoſtle intimateth to us, 1 *Cor.* 14. which as they might learne from the ancient people of God, as is obſerved in the former Treatiſe: ſo from our Saviour and his Apoſtles, who ſang a Pſalme when the Paſſeover was received, and the Sacrament inſtituted and adminiſtred, *Mark.* 14. 26. *Plinie ſecundus* in an Epiſtle to *Traian*, maketh mention of Chriſtians ſinging of Hymnes, when they met together to worſhip Chriſt before day: How comfortable ſinging of Pſalmes bee when men ſing with underſtanding, and with the ſpirit, as they ought, 1 *Cor.* 14. 15. we may ſee by *Paul* and *Sylas* ſinging Pſalmes in priſon, *Act.* 16. 25.

6. *For care of the poore.*

THe true Church of Chriſt had ever care for the poore, from the very firſt Plantation, as we may ſee, *Acts* 2. 45. and 4. 34. And for this purpoſe were Deacons appointed, *Act.* 6. The Apoſtles gave a charge for to remember the poore, *Gal.* 2. 10. and Saint *Paul* took order for the collection every Lords day, 1. *Cor.* 16. 2. which Saint *Chryſoſtome* ſpeaketh *Chryſ. Hom.* 43. *on* 1 *Cor.*

speaketh much of: And this continued in the Christian primitive Congregations: They made collections for the widdowes (of whom care should ever be had; *Act.* 6. 1. 1 *Tim.* 5. 3.) for the fatherlesse (as religion teacheth *Iames* 1. 27) for the sick, poore people, captives, exiles, and strangers, which came from farre, as *Iust. Martyr.* witnesseth.

Iustin. Martyr. Apo. 2.

7 *For Excommunication and Ordination.*

Leo. Mag. ad Dioscorum Episc: Alex. Epi. 41. cap. 3.

UPon just cause on this day, when they did meet, the sentence of Excommunication was pronounced against some, which were very notorious offenders, 1 *Cor.* 5. 4. 5. On this day it was thought most proper for investing men with holy Orders, for that the holy Ghost descended upon the Apostles this day, and there gave us, as it were, this celestiall rule, that on this day alone we should conferre spirituall Orders, *in quo collata sunt omnia dona gratiarum*, All spituall graces are conferred. And it was appointed, that such men, as were to receive Ordination should continue fasting from the Even before, that spending all that time in prayer, humbling themselves before the Lord, they might be the better fitted to receive his graces.

See *Tertul.* Apolog. *Origen* and others cited by Bish. *White*, pag 214. See Dr. *Heylin* Histor. part. 2. p. 118.

8 *Of their Love-Feasts.*

DIvine Service being ended, Christians observed a Love-Feast, or feast of charity, where all the rich and poore sate downe promiscuously together, recreating themselves with godly conference, and singing of Psalmes, which as *Tertullian* saith, did admit of *Nihil vilitatis, nihil immodestiæ*, and at what time he saith, *non prius discumbitur, quam oratio ad Deum prægustetur.* Of this speaks also S. *Chrysostome*, *Omnes, commune inibant convivium pauperibus, & qui nihil habebant vocatis & omnibus communiter vescentibus*, S. *Paul* toucheth upon these Feasts, 1 *Cor.* 11. and S. *Jude* verse 12. and this came, as there wee finde, to be abused even in the Apostles dayes. Wee may Learne of S. *Paul* (who was a pattern to them, no doubt, in the end and breaking up of the Congregation) that they departed with prayer, as he did, *Acts* 20. 36.

Apolog.

9. Of what was done when the Congregation was broken up.

WHen the publick ſervice was ended, S. *Paul* went into an houſe where hee was invited, and there prayed, *Acts* 16. 18. Such no doubt, as were well minded, as the *Bereans*, ſearched the Scriptures concerning the things taught them, *Act.* 17. 11. But for this the Fathers tell us what people ought to do. Saint *Ambroſe exhorted the people to be converſant all the day in prayer, or reading, or if any could not read that he ſhould labour to be fed with conference.* Saint *Chryſoſtome*, on *Joh.* 3. *Hom.* was offended with the people that then did not meditate on the word heard, who was earneſt with them, *that preſently upon their comming home, they would take the Bible into their hands, and make rehearſall with their wives and children of that which had been taught them out of the Word of God.* But let us come to that which *Juſtine Martyr* ſaith, and *Tertullian*, *when they were departed out of the Congregation they ever remembred one another of thoſe things which they had heard.* They went not, ſaith *Tertullian*, *in Catervas Caſionum neque in claſſes deſcurſationum, nec in eruptiones laſciviarum, ſed ad eandem curam modeſtiæ, & pudicitiæ, ut qui non cænam cenaſſent, quam diſciplinam:* from this Fathers ſpeech we may obſerve, Firſt, That the Love-feaſt was a ſupper, they abode then in the aſſembly late in the afternoone: Secondly, That at that Feaſt, in the afternoone, as may be gathered from Saint *Auguſtine*, and Saint *Baſiles* words, they had care of Modeſty and Chaſtity. Thirdly, That they received inſtruction for their ſouls, as well as food for their bodies. Fourthly, Being departed from the Congregation they took heed, not to goe into the route of Swaſh-bucklers, nor into the Company of Ramblers, ſuch as did run up and down, hither and thither, not into the breaking out of the wanton and Laſcivious ſort. But Fifthly, they had care of the like modeſty and chaſte behaviour out of the Church, which they ſhewed, when they were in the Congregation. Thus the primitive Chriſtians kept the Lords day: And if credit may be given

Ser. 33. *tom.* 3. *pag.* 259.

Apol. *ca* 70. 39. *pag.* 692.

to

to that, which *Theodaret* writeth, as Doctor *Heylin* cyteth him, of the Festivalls in those times above 1200 yeeres agoe, how they were *Modestæ, Castæ, Temperantia plenæ*, performed with modesty, and great sobriety, (not as the Festivalls of the Gentiles in excesse and riot) and also *were solemnized with spirituall Hymnes, and religious Sermons, and that the people used to empty out their souls to God in fervent and affectionate prayers, not without sighes and teares*; what may we think then of such godly Christians, but that they devoutly and with high reverence observed the Lords day, so much to be preferred before Festivalls, as hath been before declared, in Chapter thirteenth? Hear what *Durand* saith, *in Rational. lib. 5. de vesperis*, who telleth us of the Evening meetings, wherein they did conferre of the holy Scriptures: His words are these, *Postremò notandum est, quòd religiosi ante Completorium permittunt collationem, quæ à sanctis patribus originem traxit, qui dictis vesperis convenire, & de Scripturis sacris conferre solebant ad instar Operariorum ad recreationem, ad invicem confabulantium, ideoque tunc vitas, vel collationes Patrum, quæ potius sunt ad recreationem & delectationem legunt, & Eruditiores, si dubium occurrerit, interrogant.*

CHAP. XVII.

How our Church would have our Sunday kept holy.

OUr Church hath taken order for the keeping holy of the Lords day: For the better understanding whereof, let us look into her certaine judgement evidenced by the undeniable Records established by the supreamest Authority, and subscribed unto by all the Clergy of *England*.

The first is the book of Common Prayer, confirmed by Act of Parliament.

1. It maketh our Sunday to bee observed for an holy day. 2. It appointeth our Assembling, and therein to performe holy duties: as First Prayer: Secondly, Reading the Scriptures:

Scriptures, Thirdly, ſinging of pſalmes. Fourthly, Sermons, Fifthly, Collections for the poore. Sixthly, The adminiſtration of the Sacraments. Seventhly, Prayers at the departure. 3. And that the day may be well obſerved, it ordereth this meeting both for the forenoone and afternoone: calling the one *Morning prayer*, for that it muſt begin in reaſon betime and the other *Evening prayer*, becauſe it muſt bring the evening with it: So the times of ſervice ſhould hold us (but for the intermiſſion betweene) from the morning, untill the evening. 4. It ordereth the Miniſters diſtinctly to rehearſe all the ten Commandments and the people kneeling, after every Commandment to aske God mercy for their tranſgreſſing of the ſame, and grace to have their hearts inclined to keep every one of them, and to write them in their hearts. Now the Fourth Commandment by this rehearſall of ten, and by the peoples prayer (except the Miniſter mocke the people and the people mocke God, and that by impoſed duty from authority, which God forbid we ſhould thinke) is acknowledged: Friſt, To be a Law and Commandment of God, not onely heretofore, but now at this day. Secondly, To be one of the ten, which God himſelfe ſpake. Thirdly, That it is a Law and Commandment upon us, that make this prayer: Fourthly, That we are bound to keep it: Fifthly That of our ſelves we cannot be inclined in our hearts to keep it, till God incline our hearts unto it. Sixthly, That we ſhould have a joynt care together, to obſerve it from our hearts. Seventhly, That we are to acknowledge our ſelves tranſgreſſours of it, and ſtand in need to aske mercy of the Lord for the ſame. Eightly, That it is a mercy of God to encline our hearts to keepe it, and to write it in our hearts.

Now the Fourth Commandment requireth a day to be kept holy, as a Sabbath or reſt day: and therefore by this prayer are we to acknowledge it a Law to us, and all bound in heart to affect it, and to keepe it, as the Lord hath commanded us.

The ſecond is the Book of Canons or Eccleſiaſticall Conſtitutions.

For the religious obſervation of this day by our Eccleſi-

asticall Constitutions. First, All people are tied to resort to the Church. Secondly, Not to depart out of the Church during the time of service or Sermon without urgent cause: Thirdly, That before Evening prayer, Fathers, Mothers, Masters, Mistresses, should send their children, servants, and apprentices to be Catechised, to be instructed, and taught by the Minister for halfe an houre and more. Fourthly, All manner of persons within the Church of England shall celebrate and keep the Lords day commonly called Sunday, and other holydayes, as followeth.

Canon. 59.

Canon. 13.

1 *It must be kept according to Gods holy will and pleasure:* Here the Church telleth us where to begin, the principall guide must be Gods holy will and pleasure, which is to be searched after in his Word, from which if we swarve, and have not it for our rule and warrant in doing any thing on this day, we break this Canon.

2 *According to the prescribed orders of the Church of England,* which is there very piously set down in eight Particulars.

1 *In hearing the word of God read and taught:* so it is kept as a *day of instruction.*

2 *In private and publick prayer:* so it is an especiall *day of audience,* and putting up our petitions to God: first with our Families before we enter into the holy assembly, to prepare us the better for a blessing, and then with the whole Congregation.

3 *In acknowledging their offences to God:* so it is *a day of Humiliation* before the Lord, and suing out a pardon for the same.

4 *In an amendement of their offences:* so it is a *day of Reformation* of our evil lives, and sinfull courses.

5 *In reconciling themselves charitably to their neighbours where displeasure hath been:* So it is *a day of Reconciliation,* laying aside displeasure, and of charitable seeking peace one with another.

6 *In receiving the Communion of the body and blood of Christ:* So it is *a day of Confirmation* of our faith in Gods blessed Covenant made with us in Christ, and a day of great consolation

consolation to behold visibly with the eye the greatest work that ever God wrought, and the greatest mercy that ever he did shew to poor sinners.

7 *In visiting the poor and sick*: so it is *a day of mercifull visitation*, and beholding of Christ in his poor and sick servants.

8 *And lastly in using all godly and sober Conversation*: So it is a day, for the expression of a good behaviour towards God and man, in all godly Conversation against prophanenesse in all sober Conversation, against Intemperance, Riot, and Revelling, Gluttony, and Drunkennesse, Lightnesse, and loose Carriage.

Thus we see how the *Canon* directeth us in an excellent manner to keep this day. Can there be either required, or better meanes used, than is here prescribed to keep from sinfull courses on the Lords day?

The third is the Book of Homilies.

In the Homily of prayer we are taught: First, *To assemble together solemnely having our hearts sifted and clensed from worldly and carnall affections and desires, shaking off all vaine thoughts which may hinder from Gods true service.* Secondly, *To be carefull to keep the day holily, and to rest from our labours at home, riding and journeying abroad.* Thirdly, *To give our selves wholly to heavenly exercises of Gods true religion and service.* Fourthly, *To have in remembrance Gods wonderfull benefits, and to render him thanks for them.* Fifthly, *To celebrate and magnifie Gods holy name in quiet holinesse and godly reverence.* Sixthly And lastly, besides laying aside the works of our callings the Homily exhorteth *to shun ungodlinesse, and filthinesse, pride prauncing prancking, pricking, pointing, painting or to be gorgeous and gay:* Likewise, *to beware of gluttony, drunkenesse, and other fruits* thereof mentioned; *to avoide also wantonnes toyish talking, and filthy fleshlines.* Thus we see, what a strict observation of the Lords day our Homily prescribeth unto us. It hath been the honour of our Church hitherto to outstrip all Christian Churches in the world in the sanctifying of the Lords day. Our Common prayer book, Canon, and Homily would hold us to it, if they had any authority over us.

CHAP. XVIII.

How Christian Emperours would have it kept, by their Imperiall Constitutions.

WEe have heard how the godly among the ancient people of God, kept their rest-day morally: How our day was kept in the Primitive Church: How our now present Church of England would have it kept holy. Now we come to the highest powers of Authoritie, abroad and at home, to learne how by them it should bee kept.

1 *Imperiall Constitutions.*

Euseb. de vita Constant. l. 4. c. 18.

CONstantine the first Christian Emperour, who thought the chiefest and most proper day for the devotion of his subjects, was the Lords day, declared his pleasure, that every one who lived in the Roman Empire, should rest in that day weekly, which is instituted to our Saviour, and to lay aside all businesses, and attend the Lord: who therefore forbade *keeping of Courts, sitting in judgement, and Artificers to use their trades: In Die Dominico, &c.* say Imperiall Constitutions, *the whole mindes of Christians and Beleevers should be busied in the worship of God.*

Lamnesta. de feriis.

The Emperour *Leo* ordained, *that the Lords day should be kept holy by all sorts, and to be a day of rest.*

This Constitution reverend *Hooker* much approveth of, *Eccl. Pol. Sect. 71. pag. 385.*

It is our will, saith he, *according to the meaning of the Holy Ghost, and of the Apostles by him directed, that on the sacred day whereon we were restored unto our integrity, all men shall rest themselves and surcease from labour, neither the husbandmen, nor others putting their hands that day to prohibited worke: for if the Iewes did so much reverence their Sabbath, which onely was a shaddow of ours; are not we which inhabite light, and the truth of grace obliged to honour that day which the Lord hath honoured, and hath therein delivered us both from dishonour, and from death; are not we bound to keep it singularly, and inviolably, sufficiently contented with a liberall grant of all the rest, and not incroaching on that one, which God hath chosen for*

for his Service: Nay were it not wretchlesse slighting, and contempt of all Religion to make that day common, and think that we may doe thereon as we doe on others?

This worthy Emperour would not have the dayes dedicated to the supreme Majestie, to be taken up with filthy pleasures, then much lesse the Lords day: for he highly advanced this day, and so honoured it, that if his birth day, or his inauguration fell upon this day, the solemnities thereof should be deferred to another day, upon danger of losse of dignitie, and confiscation of estate to them which should offend his will herein: He exempted this day from *executions, citations, entring into bonds, apparances, pleadings and the like.* *Cod. l. 3 tit. 12. de feriis & Iustin. li. 3. tit. 12.*

The Emperour *Theodosius* enacted *that* (faithfull Christian peoples mindes might wholly be bent to the Service of God) *the Cirques and Theators should bee shut up on the Lords day, &c.* and all publick shewes prohibited by *Gratian*, and *Valentinian*; *Nullus die solis spectaculum prebeat, nec divinam venerationem confecta solemnitate confundat.* They forbad arbitrating of causes, and taking recognizance of any pecuniary businesse on the Sunday, and that none should be brought before the Officers of the Exchequer. *Cod. Theod.* *Anno* 384.

For further honour to the Emperour *Leo* and *Anthemius*, who called the Lords day, the *religious day*, and held it to be so *honourable* and *venerable*; that they forbad all arrests, Law-sutes, and commanded all Advocates, and Criers to be silent, also Apparitours of every Judge were inhibited, nor had allowed them any pretext, private or publick, for doing their office on this day. *Iustinian Cod. l. 3. tit. 12. lex. de feriis.*

The Esterne Emperour *Emanuel Comnenus* decreed, that all accesse to the Tribunal should be shut up, and that no Judge should sit on any cause this day. *Anno* 1174.

Charles the Great, *in Anno* 789. published his royall Edict, saying, *we doe ordaine, according as it is commanded in the Law of God, that no man doe servile work on the Lords day, in works of Husbandrie, in dressing of their Vines, Plowing, making Hay, fencing Grounds, grubbing and felling Trees, working in Mynes, Building, planting Gardens, Pleading, Hunting, Weaving, dressing Cloth, making Garments,*

needle work, carding Woull, beating Hemp, washing Clothes, shearing Sheep, but that they come to the Church, to Divine Service, and magnifie the Lord their God for those good things, which on that day he hath done for them.

This Great *Charles* forbad also *Markets*, and Law dayes on this day which was confirmed by five Councels, which he caused to be gathered.

Thus we see the care of Emperours.

CHAP. XIX.

How it was to be kept by the Edicts of Christian Kings in this our Kingdome.

THe Kings in this Island of Great Brittaine, have from time to time shewed a religious care, concerning the observation of our Sunday.

In King *Ina's* raigne, *Anno* 688, 900 yeers since, a Master might not force his bond servant to work, if he did, the servant was freed, and the Master was punished, and was to pay thirty shillings; but if the servant wrought without his Masters commandement, hee should bee whipt, or redeeme his whipping with a price; and if a Freeman, to loose his freedome, or pay three pounds.

Cited by Bishop *White*, *pag.* 222.

King *Alured* and *Edward* his sonne, in a league between him and *Gunthran* King of the *Danes*, in this land did prohibite all Markets, and other kinds of works whatsoever on the Sunday: The thing bought was forfeited, and to pay money too, and the servant working, being a Freeman, was to bee made a slave, or to redeeme himselfe: if a slave, then to be beaten, and his Master to answer, for causing him to work: None guiltie was to die on this day for his offence, but to be imprisoned till the day was past.

King *Athelstan* forbad buying and selling on this day, under a penaltie.

King *Edgar*, commanded every Sunday to be celebrated of every one from Saturday at three a clock in the afternoone, till Munday morning at break of the day.

King

King *Canutus*, ordained the observation of the Lords day, as King *Edgar* had done, from three a clock in the afternoon on Saturday till Munday: Hee also inhibited Markets, Courts, and publick meetings for civill businesse, hunting, and that every one should rest from worldly works.

King *Edward* the Confessor, would have none molested either going to the Church to serve God, or comming from it.

King *Edward* the Third, in his time the shewing of Woolls should not be made at the Staple on Sundayes, and on the solemne Feasts.

King *Henry* the Sixth, in his dayes, Fayres, and Markets, were forbidden, as an abominable injury and offence to Almightie God. Yea, it was held then by *John de Burge*, Chancelour of the Universitie of *Cambridge*, that the Sunday might be called the Sabbath as before I noted, for that we were then to rest from all servile work, arts mechanick, husbandry, law-dayes, markets, and to bee busied at our prayers, publick service of the Church, in Hymnes and spirituall Songs, and hearing of Sermons.

King *Edward* the Fourth, in his raigne were forbidden, as unlawfull games, *Dice, quoits, tennis, bowling; as also the selling of shooes, hootes*, nor *was it lawfull for Shoomakers to put upon the feet, or pull on the legges any shoes or boots on Sundayes*: In whose time it was judged, *That sale made on a Sunday of any thing, was not good, nor altered the propertie of it.*

King *Edward* the Sixth, it was in his dayes manifested by Act of Parliament, that the Sundayes were holy dayes, and other dayes there expressed, wherein Christians should cease from all kinde of labour, and apply themselves *only* and *wholly* unto holy works properly belonging to true religion, which holy works were to be called *Gods Service, whereunto such times and dayes were sanctified and hallowed* (that is to say) *separated* (marke it well) *from all profane uses.*

In Queen *Elizabeth* her reigne, this Statute of King *Edward* the Sixth was in use and practice: and the observation of the holy day was enjoyned by the twentieth of her Majesties

Majesties Injunctions, in the same words, with our now thirteenth Canon, which was taken out of that Injunction.

Thus farre for this Kingdome before the happy uniting of the two Kingdomes in one.

CHAP. XX.

How our late Soveraigne King James, *and now our King* Charles *would have it observed.*

Anno 1603. *May* 7.

KIng *James*, the learnedst King that ever this Nation had, at his entrance of his reigne, sent out his royall pleasure by Proclamation, in which we may observe; First, that hee calleth the day, againe and againe the *Sabbath day*: Secondly, the drift of the Proclamation was both *for the better observing of the day, and for the avoiding of all impious profanation of it*: Thirdly, that he forbad *Beare-baitings, Bull-baitings, Enterludes, Common Playes, and other like disordered or unlawfull exercises or pastimes.*

After this in the Conference at *Hampton Court*, when that great Scholer Doctor *Rainold* desired a straighter course for the Reformation of the abuse of the Sabbath; there was found a generall unanimous consent thereto of the King, of the Prelates, and of that honourable Assembly met then in that place.

Furthermore when the Parliament was held, and a Convocation of the reverend Clergie the same yeere, the pious Canon before mentioned, agreeing almost *verbatim* with the Queenes Injunction, was then framed, for the keeping holy the Lords day with other holy dayes: Also in the selfe same yeere at the Commencement in *Cambridge*, as before hath been noted, a Doctor held this *Thesis*, *Dies Dominicus nititur verbo Dei*, and so determined by the Vice-Chancelour.

Lastly, as before in the raigne of Queene *Elizabeth*, so in King *James* his time, large Treatises of Celebrating the

the Lords day, were publiſhed under Authority licenſing the ſame; among which was the *Practice of Piety* by a Biſhop, and Biſhop *Downhams* expoſition upon the Commandments; to mention no other of lower rank, though ſome of them learned and reverend Divines.

King *Charles*, our now gracious Soveraigne, hath with the flower of this whole Land, by Act of Parliament declared himſelfe with them concerning the holy obſervation of this day; Firſt, *In giving it the title of the Lords day*, Secondly, *In affirming that in the keeping of the day holy, it is a principall part of the true Service of God:* Then undoubtedly, hee highly pleaſeth God, who keepeth holy the whole day: For by the judgment of the King, and the whole State, ſuch a one as keepeth it is performing a principall part of the true Service of God: Thirdly, *In prohibiting on this day all meetings, aſſemblies, or concourſe of people, out of their owne Pariſhes, for any ſportes or paſtimes whatſoever; All Beare-baitings, Bull-baitings, Common Plaies, Enterludes,* or any *other unlawfull exerciſes or paſtimes.* Alſo that no *Carryer, Waggoner, Waine-man, Car-man, or Drover, travell on the Lords day*: Or any *Butcher by himſelfe, or by any other, with his privitie and conſent, kill or ſell any victuall on this day.*

Hereto may I adde our Common Law, by which as the Sages in the Law have reſolved it, *That the day is exempted from Law-dayes, publik Seſſions in Courts of Juſtice, and that no plea is to be holden, no writ of a* Scire facias, *muſt beare date on a Sunday, for if it doe, it is an errour: ſo a Fine levied with Proclamations, if the Proclamations bee made on this day, all of them are held erroneous acts:* And all this was for the ſolemnitie of the day, as alſo the intent that the people might apply themſelves to prayer, and Gods publick Worſhip and Service. Thus we ſee the honourableneſſe of this day, and the high eſteeme thereof, as it hath beene, and ſtill ought to bee in our Kingdome amongſt all faithfull Chriſtians.

CHAP. XXI.

What Councels and Synods have decreed touching the obſervation of this day.

IT cannot be, but where Emperours and Kings have taken care for keeping holy the Lords day, they had the judgement of the godly Divines in their times: But to cleare more this point, let us ſee what hath by the learned beene decreed concerning this.

The *Councell of Carthage* decreed to petition the Emperour then, that there might bee no Shewes, nor other Playes on the Lords day, &c. The *Councell held at Aragon*, would have no ſentence pronounced in any cauſe on the Lords day. The third *Councell at Orleance* informeth us, that husbandry, reaping, hedging, and ſuch ſervile works were prohibited. The *Councell at Maſcon* decreed, that the day ſhould be kept holy, calling it the *Lords day*, the *day of our new birth*, the *everlaſting day of reſt, inſinuated unto us, under the ſhadow of the ſeventh day or Sabbath in the Law and the Prophets. On this day none were to meddle in Litigious Controverſies, in allions or Law Suits, nor prepare his Oxen for daily labour; but to goe to the Church, and there powre out his ſoule in teares and prayers, celebrate the day with one accord, offer unto God their free and voluntary ſervice, exerciſe themſelves in Hymnes and ſinging praiſes unto God, being intent thereon in minde and body, &c.* The *Councell at Dinguloſinum* in *Bavaria* determined, that upon Sunday, every one being intent upon Divine reſt, ſhould abſtaine from prophane or common buſineſſes. In the *Councell of Angiers* tradeſmen were appointed to lay by their labours, and among thoſe the *Miller*, and the *Barber*. The *Councell at Coleine* decreed, that the people ſhould be diligently admoniſhed, why other holy dayes (but eſpecially the Lords day, which hath beene alwayes famous in the Church from the Apoſtles time) were inſtituted (to wit) *that all might equally*

See Dr. *Heylin* *pag.* 101. 111. *pag.* 112.

equally come together, to heare the Word of the Lord, to receive the Sacraments, to apply their mindes to God alone, to be ſpent only in Prayers, Hymnes, Pſalmes, and ſpirituall Songs. And here were prohibited *Playes, Dances, wicked Diſcourſes, filthy Songs, all Luxurie, and Victualling Houſes were commanded to be ſhut up. Concilium Biturienſe,* exhorteth ſaying, *Let them practice nothing but that which ſavours of pietie, and there are prohibited prophane Aſſemblies, ryotous Feaſts, Dances, Morices, diſguiſes Stage Playes, and going to Alehouſes. Concilium Baſilienſe,* forbad *Dice and Tables,* and *would that ſuch as did walke with chaſte eyes, modeſty, and gravitie, ſhould not goe to Dancing.*

In a *Synod held at Friuli,* it was decreed, *That all Chriſtian men, ſhould with all reverence and devotion, honour the Lords day, and abſtaine from all carnall acts,* Etiam * à propriis conjugibus, *and all earthly labours, and goe to the Church devoutly.* A *Synode* held in *Aken* or *Aquiſgranum* 800. yeeres agoe held, that in reverence to the Lords day, it ſhould no more bee lawfull to marry, or bee married. In a *Roman Synod* under *Leo* the fourth, it was decreed, that no Market, no not for meat ſhould be kept, and no perſon ſhould receive judgment on that day. And under *Alexander* the third, in a *Councell of Compeigne* it was ordained; that none ſhould bee doomed to death, or condemned to bodily puniſhment. In a *Synod at Coy*, it was decreed, that men ſhould doe no ſervile work, nor take *any journey.* A *Synod at Petricow* in *Polonia,* forbad *Taverne-meetings, Dice, Cards,* and ſuch like paſtimes, as alſo *inſtrumentall muſick and Dancing.*

* So S. *Augu.* in 244. Serm. *de tempore.*

CHAP. XXII.

What Popes, the Canon Law, Archbiſhops, Biſhops, and other learned men, have ſaid concerning the hallowing of this day.

1 *Popes.*

POpe *Alexander* the third ſaith that both the old and new Teſtament depute the ſeventh day unto reſt. *Pope Gregory* the ninth commanded a reſtraint from labour both of man and beaſt. In *Pope Eugenius* his time the Princes and Prelates (as Doctor *Heylin* confeſſeth) did agree together to raiſe the Lords day to as high a pitch as they fairely might, and a Canon was made by that Pope in a Synod at *Rome* 800 yeares agoe to forbid buſineſſes and works of labour, criminall cauſes and vaine ſports on the Lords day, and other Feſtivalls. *Pope Gregory in Epiſt. 3. lib. 11.* held it not lawfull for any to bath themſelves out of luxury and pleaſure on the Lords day, but that wee ſhould reſt from our earthly labours, and by all meanes abide in prayers, &c.

See *Ioſ. Eentham* his ſociety of Sects, *pag.* 154. citing *Leo* the firſt, and *Leo* the third, their decrees for careſull obſervation of the Lords day.

By the *Canon Law grinding* hath beene inhibited, and by the ſame Lawes *travelling* hath beene forbidden, and counted a mortall ſinne: See at large Doctor *Heylin* out of *Toſtatus*, the ſtrictneſſe of the obſervation of the Lords day and holy dayes; let me adde one thing out of *Summa Angel. tit. interrogationes in confeſſione*: The Prieſts did ask the confitents as a ſinne, *whether they had uſed paſtimes and dancings on the Lords day.* Our *Linwood* the Canoniſt *de Conſecr. Diſt. 3. ca. Jemina* ſaith, *Die Dominico nihil alind agendum, niſi Deo vacandum, nulla operatio in illa die ſancta agatur, niſi tantum Hymnis, & Pſalmis, & Canticis ſpiritualibus dies illa tranſigatur.*

2 *Arch-*

2 *Archbiſhops and Biſhops.*

Archbiſhop Iſlips with the aſſent and counſell of the Prelates aſſembled in a Synod 1349, decreed that there ſhould bee a generall reſtraint from all manner of ſervile work, and that the Sunday ſhould begin at the Saturday at Evening. *Cuthbert Archbiſhop Darobernia* in a Synod *Anno* 747 with the reſt, decreed that the Lords day ſhould bee celebrated with the reverence moſt meet, and to be dedicated only to the ſervice of God. Our laſt *Archbiſhop* Doctor *Abbot* ſo honoured the Lords day, as he by his Chaplains licenſed divers Treatiſes for obſervation of the Lords day; and when a Miniſter preſented him with a book to bee licenſed, which was made for liberty on that day, he took it of him, and before his face burnt it in the fire.

For *Biſhops*, S. *Ambroſe* telleth us, it is well knowne, ſaith he, how carefully *the Biſhops doe reſtraine all toying, light, and filthy Dances*, if at other times, then on the Lords day. Biſhop *Babington* on *Exod.* 16. ſaith, that *Drinkings, Dances, Wakes, Wantonneſſe, Beare-baiting, and Bull-baiting were wicked prophanation of the Lords day.* Biſhop *Downham* on the Commandements ſaith, They that keep the day for idle reſt, make it *Sabbatum Boum* or *Aſinorum*: They that defile it with drunkenneſſe and the like, make it *Sabbatum Diaboli*: and they that prophane it with ſports, make it *Sabbatum aurei vituli*: Biſhop *Hooper*, that Godly Martyr ſaith, The Lord ſanctified the Sabbath day, not that wee ſhould give our ſelves to illneſſe, or to ſuch *Ethnicall paſtimes*, as is now uſed amongſt *Ethnicall people*, &c. Biſhop *Bayly* in his *Practice of Piety* ſaith, *We are this day to abſtaine from the works of our callings, carrying burdens, Faires, and Markets, ſtudying any Book but Scripture and Divinity, all recreations and ſports, groſſe feeding, liberall drinking, and talking about worldly things*: Biſhop *White* hath uttered an holy ſpeech, who ſaith, *that all kinde of recreations which are of evill quality in reſpect of their object, or, are attended with evill and vicious circumſtances, are unlawfull, and if uſed on the Lords day, are ſacrilegious; for they rob God of his*

On the ten Commandements.

Againſt Brab.

honour, to whose worship and service the holy day is devoted, and they defile the soules of men, for the clensing and edifying whereof the holy day is appointed

3. *Learned Divines.*

Nicho. de Clemangiis de novis celebritatibus, non instituendis, tells us, that especially the Lords day and solemne Festivalls should be wholy and onely consecrated to more speciall worship and spent in duties of Devotion, in lauding and blessing him for his more speciall favours: Doctor *Pocklington* hath a right speech (howsoever it be that a little after he varieth) saying, If the first day of the week be the Lords day, (as he in another place yeelds it) *we must look to do the Lords work on it, and not trench upon him by doing our own worke thereon:* yea, he cyteth Saint *Augustine* for this, *that men should leave all worldly businesses on Saints dayes*, Et maximè Diebus Dominicis, *especially on the Lords dayes that they betake themselves wholly to the Lords service.* Reverend *Hooker* saith, that the voluntary scandalous contempt of the rest from labour wherewith God is publickly served, wee cannot too severely correct and bridle: Master *Dow* teacheth a cessation from ordinary labours, and holds them unlawfull on this day, as they hinder a man from applying himselfe to divine duties, and therein are contrary to the divine precept and the morality thereof. He requireth first, *A morning preparation in private.* Secondly, *Warneth men that they doe not by improvidence, or negligence, or forgetfulnesse draw upon themselves a necessity to omit or hinder the duties to which this day is consecrated.* Thirdly, *that the hindrances and our defects bee supplied by private Devotions and Meditations.* Fourthly, *that it is good and commendable to spend the rest of the day in holy meditations, private prayer, reading, and calling to minde what we have read or heard.* *Vincentius Bellovecensis* and *Bellarmine* have condemned *Stage-playes, Enterludes, Masques, mixt-Dancing*, which they call lascivious, to be especially on the Lords day most execrable. *Alex. Fabricius* in his *destructorium vitiorum pars* 4 saith, That the Sabbath by *dancing* is prophaned.

In his Serm. *pag.* 13.

Page 5.

In Eccl. Pol. *ca.* 5. *pag.* 385.

In his discourse of the Sab. *pag.* 28.

Specul. morale lib. 3. *Concio* 6. *de Dominic.* 3. *advent.*

So

So did the godly *Albigenſes* and *Waldenſes*, who alſo in a ſhort Catechiſme upon the Commandments would have the Chriſtians keep the Sabbath in ceaſing from worldly labours, from ſinne, and idleneſſe, and to doe things as might be for the good and benefit of their ſoules. In the Hiſtory of the *Walden.* part. 3. b. 2.

It were tedious to recite the learned in the later times, teaching the holy obſervation of this our Lords day: I will end only with the harmonie of Confeſſions, where it is ſaid, that *the Lords day ever ſince the Apoſtles time was conſecrated to religious exerciſes and unto holy reſt.* *Seſſ. 16. cap. 24.*

CHAP. XXIII.

God would have our Lords day religiouſly obſerved, and not to be prophaned.

GOd doth informe us *by his word*, by which wee finde his inſtitution of one day in a week from the creation (as in the firſt Treatiſe have beene proved) to bee ſanctified to holy uſes: wee finde alſo the ſame eſtabliſhed by his Law given on Mount Sinai, as is manifeſted in the former Treatiſe: And from the word in the New Teſtament, we finde one day, the firſt day of the week, to have been obſerved, and the obſervation continued now this 1600 yeeres: So that one day in a week hath beene given to God as ſacred and holy for holy reſt in his worſhip, and for holy duties to be performed publickly & privately, now above five thouſand five hundred & fourteſcore yeers, ſome count 6000, a time long enough to ſettle this truth, to obſerve ſuch a day: and as the holy people in the former times before Chriſt kept their day holily, morally, ſo ſhould wee our day too.

But as God inſtruſteth by his word, ſo doth hee alſo *by his works*; he is ſaid to ſpeak by the work of his providence: *Geneſ.* 24. 50. 51. And when his judgements are in the earth, the inhabitants of the world are to learne righteouſneſſe thereby: and even in this for not obſerving his holy day; for as before he puniſhed his people for the prophanation. Eſai. 26. 10.

nation of their Sabbath, as the Scripture witnesseth in many places: So hath the Lord punished the prophanation of our Christian Sabbath dedicated to his honour, and service, and hath pleaded by his punishments for the sanctification thereof, and to deterre men from the prophaning of it.

This we must know that there is no evill in a City but the Lord doth it, (to wit) the evill of punishment; and the same commeth for sin, of what nature or kinde soever the judgements be: which are three fold.

1 *Immediate judgements* wherein Gods hand is clearely seene, which all will easily acknowledge with feare; Such a judgement was the drowning of the old world, the burning of *Sodome* and *Gomorrah* with fire from heaven: So that of *Nadab* and *Abihu*, with the 250 Princes also with fire from heaven; such a judgement was that of Lots wife turned into a pillar of salt, *Miriam* and *Gehezi* made leprous: such were also the ten plagues of Eygpt on *Pharaoh*, and many judgements on the Israelites in the wildernesse; and on other in Israel, and Judah afterwards.

Secondly, *Mediate judgements*, which fall out upon men by some instruments, as by the hand of one man against another, where one is the death of another: but these are not so deeply laid to heart, as to behold Gods anger therein, as men are bound to do, yet the Scriptures telleth us of such, as Gods very hand in punishing men for sin, as we may read of the falling out of great friends at first the *Sichemits* and *Abimelech*, who at length slew one another, God sending an evill spirit between them to render upon their heads their wickednes and evill they joyntly committed against the house of *Gideon*. So hapned it with the three Armies of *Moab Edom* and *Ammon* and their gathering together like friends, yet fell out one with another, to the ruine of themselves, and this is attributed to be Gods hand upon them.

Judg. 9. 23. 56, 57.

2 Chr. 20, 22. 23

Thirdly, Judgements commonly called *Casual*, which happen not seldome, too many slight, and say, some, tush it was but an accident, as if Gods hand were not in it. When we reade of one killing another at unawares in *Num.* 35. 22, 23.

22, 23. *Deut.* 19. 5. that such a one so killed is delivered by God into the mans hand that killed him: *Exo.* 21. 13. By this kind of way came wicked *Ahab* to his death, 1 *Kings* 22. 34. even by a man shooting an arrow at an adventure: So *Ahaziah* his idolatrous sonne by falling downe through a Latteſſe came to his end. 2 *Kings* 1. 2. and 27000 by the fall a of wall in *Aphekr.* 1 *Kings* 20. 30. which no doubt the Lord overthrew and caused to fall upon them to slay them. And we must know that casuall harmes, and death come for sin, so our Saviour tells us, *Luk.* 13. 4. that they were sinners on whom the Tower of *Siloe* fell, though others were not to judge them the greatest sinners above all: yea, casuall losses in outward things come for sin. 2. *Chron.* 20. 37.

Therefore be the judgements of God of any kinde, they are to be taken notice of, and we are to make use thereof, to beware of sin, and to repent least we likewise perish, and not to slight the least casuall harme as most doe: For *Moses* remembreth the people of *Miriam*, and our Saviour willed his hearers to remember *Lots* wife: and Saint *Paul* sets the examples of the punishment of the Israelites before the Corinthians, and tells them that these things hapned to them for ensamples, and were written for our admonition. Wherefore what punishments have heretofore fallen out, or now happen amongst us, we are to observe them, and lay them to heart; For saith the Psalmist, *All men shall feare and declare the work of God, for they shall wisely consider his doing*, Psal. 64. 9.

Deut. 24. 9. Luk. 17 32. 1. Cor. 10.

That the abuse of this our sacred Lords day, hath proked God to wrath is aknowledged; *Gualter* saith, it is not to be doubted, but that the prophanation of the Lords day is not the least cause of the evills and calamities of our age. And *Bellarmine* confesseth also that the Disorders, Dances, Revells, and the like, on the Lords dayes and other Feastivals, were the occasion of all publick calamities, and judgments, which they suffered; and reckoneth up, famine, povertie, pestilence, sedition, &c. concludeth thus in general, all plagues and scourges. Of this sin speaketh our late learned King *James*,

Hom. in Matt. 162. in Mark. 28. so in Luk: Ioh. and Acts *Concio.* 6. 9. &c.

and our now Soveraigne King *Charles*, in the exhortation added to the books of the two former Faſts, and to this now alſo, and doe with the reverend Prelates acknowledge that among other ſinnes, the not-keeping holy of the Lords day, but polluting it, is the cauſe of the plague breaking out upon us: yea, our Homily telleth us, that God hath declared himſelfe much grieved for the prophanation of this day. This is further acknowledged by many learned men, who have beene ſpeciall obſervers of the judgements hapning as well in times heretofore, as in our dayes: which may be reduced to the three heads before mentioned.

CHAP. XXIV.

Of exemplary judgements immediate from God, againſt the prophaners of the Lords day.

IN a Councell held at *Paris*, in *Anno* 829, 800 yeers agoe, the reverend Biſhops there aſſembled, ſome by relation, others of their own knowledge, affirme, that ſome men following their husbandry, were ſlaine with Lightning and Thunder, other ſome puniſhed with a ſtrange convulſion of their joynts, and ſinewes, and miſerably periſhed for their diſhonouring of ſo great a day.

Gregorius Turonenſis, who lived a 1000 yeeres ſince, in the end of the fifth Century, or in the very beginning of the ſixth, as *Bellarmines* Chronicle hath it; ſaid, that for the diſhonour done to the Lords day in working, fire from heaven, burned both men and houſes in the City of *Lemages*.

Diſcipul. de tempo. Ser. 117. Doctor *Beard* of *Huntington*, telleth us in his Theatre of Gods judgements how fire from heaven burned up a worldlings Barne, and all the graine in it, for conveying his corne on a Sunday in Sermon time out of the field.

To theſe may be added many other of the like nature: One would needs, though diſwaded by others, ring an Hogge on the Lords day in the morning, but in the ringing, ſtagg ered,

ſtaggered, fell downe, and never ſpake more, though hee lived eight dayes after.

A great man uſing every Lords day to hunt in Sermon time, had a child by his wife, with an head like a dog with eares, and chaps, and cryed like an hound. Theatr. hiſtor.

A Graſiers Servant, would needs drive his Cattell on the Lords day in the morning, from the Inne where he lay Saturday night, when he might have ſtayed in the Inne, but hee was not gone a ſtones caſt from the Towne but fell downe dead ſuddenly, though before in good health.

A man on the Lords day though intreated to the contrary by his wife, would take his Hatchet and Shovell to make an end of his work left before undone: but he was ſuddenly ſtruck dead in the ditch and ſo ended his work and life together.

One ſerving a Writ of *Subpœna* on another, comming from Gods Service on this day: he after ſome words of reproofe for ſo doing, and his light anſwer thereto, dyed in the place without ſpeaking more words.

Certaine diſorderly youths would in deſpite of the Church-wardens ring on this day, but the principall Companion, who had gathered them together, was ſtrucken with giddineſſe, as if he had been drunk, whilſt he was ringing, whereof he ſickned, and dyed of that ſickneſſe ſhortly after.

A ſcoffer rejoycing at others evils, and the licentious libertie which many took upon the Lords day, was ſtrucken with a dead palſey, all over one ſide, and with blindneſſe, and dumbneſſe, ſo as he could neither goe, ſee, nor ſpeak: and lying thus in miſerable paine, died within a ſhort time after the ſtroke of God upon him.

Theſe few inſtances may ſerve for the immediate hand of God upon prophaners of the Lords day. I paſſe by, how filthy drunkards have felt the Lords hand againſt them on this day.

CHAP. XXV.

Of exemplary judgements mediate from God, against the prophaners of the Lords day.

CHristians in name should be Christians indeed, and one further another unto goodnesse, especially on the Lords day, which should bee provocative to good duties, and to the stirring of us up to shew the vertue of Christ his resurrection in us, and our Christian love one to another, as at all times, so chiefly on this day: but where lusts rule and persons are prophane, the Lord leaveth them to themselves, to become his instruments to punish their prophanation of this day; as appeareth by these examples.

Some on the Lords day would goe to Bowles (a forbidden game to the common sort) at which play two falling out, the one threw a bowle at the other, and struck him so on the head, as the bloud issued out, of which blow hee dyed shortly after.

Certaine youthes (contrary to the order in the declaration) would goe out of their owne Parish on the Lords day, into another to play at *Fryes*, the Mother of one of these earnestly diswaded him, but goe he would, and returning homewards at night, with his companions, they fell first to justling, after to boxing, so as their bloud being moved one of his fellowes stabbed him in the left side, and so wounded him, as he dyed the next day at night.

At a Wake on the Lords day, among others, two sitting and drinking, till late at night fell out, but at first they were parted a while, after commeth one of them in againe, and seeing the other sitting by the fire, with his back towards him, commeth behind him, and with an hatchet chineth him downe the back, so as his bowels fell out: the cruell murtherer flying, and being hotly pursued, leaped into a river and drowned himselfe.

A wanton Maide hyred on the Lords day, a fellow to go to the next Parish to fetch thence a Minstrell (not warranted

ranted by the Declaration) that shee, and others might Dance: but that night was shee gotten with child, which at the time of its birth, she murthered, and was put to death for the same, confessing the occasion of her ill hap, to be her prophanation of the Lords day.

Upon a Whitsunday in the afternoone two fellowes meeting at the Ball (again not allowed by the Declaration) the one killed the other: Also upon a Lords day in the afternoone, one with much contempt against his Minister, as appeared by his words, would take up Cudgells to play with another (a sport not allowed them) but at the second or third bout, one of his eyes was struck out of his head.

A fellow drunk at the Church-house where he dwelt, on the the Lords day (a foule sin both for the time and place) was the next day, so given over of God, as hee became his owne executioner, and hanged himselfe.

One disposed to revell-rout, without due bounds of prescribed order, would in the Church-house keep an Ale on the Lords day and other dayes both night and day without controule: But see the Lords hand, on the Sunday night, his youngest sonne was taken for stealing of a purse out of anothers pocket, while he lay drunk in the Church-house on the board and that week his eldest son was by one stabd to death.

A poore man after hee had heard a good Sermon (as hee said) when he came from the barre unto a Minister, would go to a Revell (an ill name for Christians meeting together) into another Parish, where occasionally falling out with one he killed him; running out of the Church-yard to doe the bloody fact, for which at the next Assisses, he was excuted, lamenting his ill hap, that he could not tarry at home.

More instances of quarrelling, fighting, and killing of one another, might bee given to terrifie men from such sinfull wayes, and from such prophanesse of the Lords day; especially consecrated to the laud and honour of Jesus Christ our blessed Lord and Saviour.

CHAP. XXVI.

Of examples of caſuall judgements againſt the Prophaners of the Lords day.

OF ſuch like judgements as happen as it were at unawares, unexpectedly, I have given inſtances in holy writ: And therefore by the recording of them, God would have us not only to take notice of ſueh, but alſo to make good uſe of them, as the Lord ſhall direct us in wiſedome, in charity, and well-mindedneſſe ſo to doe.

For it muſt indeed bee acknowledged that in this ſort of judgements the particular application to particular perſons for this and that act is not eaſie, but requireth prudency of circumſpection, and carefull obſervation of all circumſtances concurring to make a true uſe of them in the application to others, though not the like difficult in all, nor yet ſo hard for the parties upon whom ſuch caſuall judgements doe fall, to apply them home to themſelves for inſtruction. And therefore have they beene obſerved and recorded: Among very many, take theſe few examples.

Stowes Chron. Famous and memorable is the fall of the Scaffold in *Paris* garden, where many were gathered together on the Lords day to ſee the rude ſport of Bear-baiting, the fall whereof ſlew eight perſons, and many others were hurt and ſore bruiſed.

Doctor *Beard* in his Theatre. A great number gathered on this day to ſee a Play acted in a chamber; the floore fell downe, by meanes whereof many were hurt, and ſome kild.

Stratford upon *Avon* was twice on fire, and both times on the Lords day, whereby it was almoſt conſumed, chiefly for prophaning the Lords day, and for contemning the word of God out of the mouth of his faithfull Miniſters.

Theſe two inſtances are cited by Biſhop *Bayly*. *Teverton*, (whoſe remembrance, ſaith mine Authour, made his heart to bleed) was twice alſo almoſt utterly conſumed with fire, 400 houſes at once in a flame; and in the firſt

firſt fire were about fifty perſons conſumed; which was for the horrible prophanation of the Lords day, occaſioned chiefly by their Munday-market. Of the firſt judgement they were fore-warned by their Preacher, telling them that ſome heavy judgement God would bring upon the Towne, as it hapned, not long after his death.

Two brethren on the Lords day in the forenoone came from a Market-towne to an Uncle they had, there to dine; after dinner they took horſe againe, but had not gone farre, but one of the horſes fell downe dead: who going back againe to their Uncles houſe, the other horſe being put up into the Stable, within an houre or two after died in the place.

One would ride after dinner on the Lords day, about a worldly buſineſſe, which he needed not then to have done; and therefore was diſwaded from it, but goe hee would, his way was over a bridge, on which when he came, a puffe of wind blew his hat into the river, which he ſeeking to recover by going into the river, both he and his horſe were drowned, nor could he be found till fiſhes had foulely devoured his fleſh.

The *Magdeburgenſes* report, that a husbandman grinding his corne on the Lords day, the meale was ſet on fire: And it is knowne to many, that a Millers wife ſetting her Mill on going, and ſhe buſie in her Mill on the Lords day, in the morning the Mill-houſe fell upon her, and kild her; of which by the fall of a Stone there, but a few dayes, or but a week before, ſhee had a faire warning given, yet not making good uſe of it, ſhe there ended her dayes.

Fourteene youths adventuring to play at foot-ball upon the river of *Trent* on the Sabbath day, when it was, as they thought, hard frozen, meeting together in a ſhove, the Ice brake, and they were all drowned.

I might here rehearſe many more caſuall judgements of many ſorts, which have hapned upon ſuch as have prophaned this day. Fires have beene kindled, it not being known how, in time of peoples ryoting on this day, which burnt downe many houſes: Some in one place, ſome in another,

on

on this day some going out to swimme have beene drowned: Some riding to merriments (which commonly neglect divine service) have fallen from their horses and broken their necks: More of this kinde might be rehearsed, but let mee conclude with the words of the Authour of the *Practice of Piety*: If these be not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day, proceed on in thy prophanation, it may bee the Lord will make thee the next example to teach others to keep his Sabbaths better.

CHAP. XXVII.

Of objections which may be, or are made against the producing of Judgements in this case; with answers thereto.

AS mens understanding leadeth them, so are their hearts affected more or lesse, seeme the thing never so dreadfull, or terrifying to our common apprehensions; as I finde in this particular case. Some reject these and other like relations as fabulous, and so give no credit to them, holding them perhaps for *Pia frandes*, as formerly were the Popish legends to move feare in peoples hearts with telling of tales.

These fore-mentioned examples are none such; it is a foule sinne to bely God, nor need his cause any lies to strengthen it: we live now in a clearer light, than to be led away altogether with fabulous relations.

Others, because some of the judgements seeme casuall, and so commonly held in this very respect, make a tush at the allegation of them: But however some be apprehended as casuall, many being immediate from God, none but the Heathen Philistimes Priests will judge them meere chances: And for such as be casuall, let us consider, that a Sparrow cannot light on the ground without the will, and providence of our heavenly Father. And are the haires of our head numbred? Certainly then, things which seeme most contingent, and such acts as these judged so casuall, must needs

fall

fall out by the will of God, and the guidance of his ſpeciall providence, and his divine hand. And therefore not to bee lightly paſſed over with a tuſh, and ſlighted as a meere accident without due obſervation, and uſe.

Some think, that there is not much heed to be taken of theſe judgements concerning this day, for that the ſelfe ſame may bee found to fall out at other times, and other holydayes: And therefore nothing can be concluded more peculiarly for this day, than for any other, from theſe judgements.

No doubt, but it may ſo happen and fall out, that a Drunkard may fall from his horſe and break his neck aſwell on any other holy day, as on the Lords day: A Cudgel-player may on another day be hurt, and have his eye ſtruck out as well as on this day: One may kill another, houſes may bee on fire, and men by ſwimming may bee drowned aſwell at other times, as on the Lords day: The like accidents may fall alike at all times; for God though he puniſh the prophanation of his owne day with his judgements, yet he reſerves not any ſpeciall judgements to be inflicted upon Sabbath-breakers, as peculiar to them for that ſinne: For if ſo, men would not thus diſpute the caſe, and ſleight the argument; for the judgement would clearely decide the controverſie, and put men to ſilence. But as I have ſaid, the ſame puniſhments may light upon all ſorts of offenders alike at any time: Nevertheleſſe, wee may not neglect to take good notice of Gods hand, not only in generall to conceive where ſuch hurts, and harms happen, that there is ſinne which hath procured it, upon ſuch perſons as vaine, and ill diſpoſed (for we are to judge otherwiſe of afflictions on the Godly, which happen upon a *Job* for triall) but alſo to endeavour to finde out the ſinne in particular in a ſober ſearch and godly humility. And thus much muſt we doe for the work of Conſcience, which ſtirreth not upon an only generality; but upon knowledge of this or that particular ſinne applyed home to our ſelves, upon the breach of ſome precept: Thus ſhall we inſtruct our ſelves by obſerving judgements, to take heed of particular ſinnes.

Now to findeout the ſinne, and the ſinner in his ſinne, which God pointeth out by his hand upon him.

1 Enquire into the tranſgreſſion of the Law, for by it commeth the knowledge of ſinne, which is the tranſgreſſion of the Law: upon this ground we cannot miſſe of the ſinne.

2 In the next place, ponder ſeriouſly all the concurring circumſtances concerning the puniſhment happening: And here note

1 The notorious qualities of the perſon upon whom the judgement lights; whether he be a common ſwearer, drunkard, fornicator, a deſpiſer of holy duties, or groſſely careleſſe of them. 2 What evill he was ſaying or doing when the puniſhment befell him. 3 Where hee was, in what place prohibited. 4 His intention diſcovered to be nought, ungodly, or unjuſt. 5 How he did, or ſpeake in an evill manner. Laſtly, the time is very conſiderable when any ſuch thing was done, at what time the judgement hapned.

By all theſe concurring circumſtances duely weighed with mature deliberation, the divine hand may be obſerved very uſefully, even in common, and ſuch as be called caſuall accidents: As for inſtance,

A May-pole ſet up on the Lords day, falleth and killeth one; one is ſet up upon a holy day in time of divine ſervice, which killeth another, as inſtances may be given: The firſt hapneth for the prophanation of the day, becauſe they brake the divine ordinance of God, who hath appointed the obſervation and keeping holy of the day: The other, for the prophane contempt of Gods divine ſervice on that other day. To play at foot-ball on the Sunday, the example is fearfull of fourteene drowned together playing on the ice, for that they prophaned the day: At *Chidlington* in the edge of *Hertford-ſhire*, not farre from *Hitchin*, upon an holy day a company of fellowes intended a match at foot-ball, ſome of them were come into the Church, and to call the reſt together, one tolled the Bell; preſently it began to thunder, and on a ſudden was ſeene a black ball to come tumbling downe a hill neare by, and came directly to the Church, and

and there flew into the Bell-Free, and firſt ſlew him that tolled the bell, then fluſtred about the Church, and hurt divers; and at laſt did burſe in ſunder, leaving behinde it a filthie ſtinch like to brimſtone. Now albeit this was not on the Lords day, yet were they thus fearefully puniſhed. Firſt, In plotting an unlawfull ſport, on that day againſt the authority of the Magiſtrate. Secondly, By making the Church, a conſecrated place, their randevouze. Thirdly, by prophanely toling a Bell, the principall uſe whereof, was to give notice to the people to come and ſerve God, and not to draw youths to vaine and unlawfull ſports. Fourthly and laſtly, in purpoſing to ſpend the time, dedicated to ſacred uſes, in their boiſterous, rude, and harmefull ſporting.

Thus we ſee how we may take notice of the judgments for breach of the Sabbath, though puniſhments of the like nature, (yea ſometimes worſe) happen upon other daies. To Conclude this, it is not good to take off our awefull thoughts from Gods hand, upon breakers of the Sabbath, leaſt we grow preſumptuous and fall into ſinne, and ſo procure to our ſelves the deſerved judgements which have light upon others: And let us conſider, how God threats to deſtory ſuch as regard not his workes, and the operation of his hand. Pſa. 28. 5.

Laſtly, ſome are ſo farre from having any regard at all to this argument drawne from the judgements of God, as they hold the allegation of them, in this cauſe, to be impious raſhneſſe, impious, and raſh preſumption, vaine obſervations, next allied to ſuperſtition, yea, a prophane kinde of obſervation: a ſtrangly preſumptuous and dareing manner to perke up into Gods throne, and a taking upon men to reade the darke and divine Characters of the cauſes of his inſcrutable judgements, and an unſufferable arrogancy in ſuch as produce them, making God to beare falſe witneſſe, fooliſhly triumphing before the victory, with ſaying, *Loe the judgements of God, Loe the judgements of the Lord, out of Heaven,* making them ſpeake Gods indignation againſt the prophanation of the Lords day.

What ſhould move any thus to condemne, and cenſure

ſuch as bring Gods judgements againſt the prophaners of the Lords day; They may perhaps better know with in themſelves, than they yet have expreſſed unto others. If any have failed in trueth of Story, or related examples not to purpoſe (or what if but common, and ordinary, yet true yet may examples be memorable, though common and ordinary; for God makes them ſo common, becauſe he would not have them forgotten) or that have put *Cauſam, pro non Cauſa,* they are left to anſwere for themſelves. For my part, I ſuppoſe, without feare of mens fore-mentioned heavie doome, that we may with lowly reverence, and with an holy awefullneſſe of divine Majeſty ſoberly obſerve his judgements: and for theſe Reaſons.

Firſt, the Scriptures are full of examples of Gods judgements, to teach us to obſerve them now, as then they were: For whatſoever is written, is written for our learning, according to the nature of the things left us to read, and underſtand.

Secondly, Our Saviour Chriſt minded his Hearers of the deſtruction of the old world, of Sodome, and of *Lots* wife to make uſe thereof for their inſtruction.

1. Cor. 10. Thirdly, Saint *Paul* mentioneth fore-paſt judgements, not to the Jewes among whom they happened, but to converted Gentiles, the *Corinthians*: He nameth the ſinnes, and then the puniſhments, and telleth them, that they were written for enſamples, and for our admonition, that we ſhould not doe as they did. If judgements paſt, ſerve for this uſe, are we not to make the ſame uſe of judgements preſent, which dayly happen among us? I doubt not but we may, and ought ſo to doe.

Pſal. 28. 5. Fourthly, The holy Pſalmiſt layeth it down as a ſin, and threatneth deſtruction as a puniſhment, becauſe they regarded not, they did not conſider, nor underſtood, as the word ſignifieth, the works of the Lord, nor the operation of his hands; The like doth the Prophet *Eſai* in his time complain of, they were given to feaſtings and wine, and to the Pipe, and other muſicall inſtruments, but they regarded not the work of the Lord, neither Conſidered the operation of his hands,

Eſay. 5. 12.

hands, as many in our times, and eſpecially on the ſolemne daies, ſet apart for Gods worſhip: At which times, if evills befall any of them, are wee ſlightly to paſſe them by? Should we not learne by other mens harmes to take out a leſſon for our ſelves? when the Scorner is puniſhed, the Simple is made wiſe, ſaith *Salomon*.

We are taught to magnifie his worke, which men behold. *Iob* 36. 24. Pro. 21. 11.

Fifthly, It is a duty, yea, a grace commended in the Godly, that they will learne righteouſnes, when they ſee the judgements of God in the earth: but it is cleane contrary to the wicked, they will not behold the Majeſty of the Lord, when he ſpareth them, and when they behold others puniſhed, yet they will not learne righteouſneſſe. Marke, how the Prophet here judgeth them for wicked, who from judgements on others, and from his favour towards themſelves, will not learne righteouſneſſe.

Eſa. 26. 9. 10.

Sixthly, I have ſhewed that 800 yeeres ago, how the Reverend Prelates at the Synod in *Paris*, laid to heart the fearefull judgements which befell ſome, for the prophanation of the Lords day: *Gualter*, as you have heard, durſt averre boldly, confidently ſaying, that it was not to be doubted, that the prophanation of the Lords day, was not the leaſt cauſe of the evils, and calamities in thoſe times: *Bellarmine* durſt ſay as much. In the exhortation added to our *Faſt-Booke*, is it not acknowledged, that the plague hapned (among other ſinnes) for the polluting, and not keeping holy the Lords day? Learned men from time to time have made Catalogues of ſuch judgements as have hapned upon this day. The Authour of the *Practiſe of Pietie* (a book thirty five times reprinted, allowed by authority, and dedicated to our Now Dread Soveraigne, when he was *Duke of Yorke*, and after when he was *Prince of Wales*) rehearſeth many judgements upon Sabbath-breakers, as he calleth them, and is bold in the Concluſion to affirme, that thoſe judgements which he mentioneth may be ſufficient unto them (whoſe hearts are not feared) how wrathfully God is diſpleaſed with them, who are wilfull prophaners of the Lords day.

What ſhall we ſay of all theſe Reverend Fathers afore-

time, of our Reverend Prelates in their exhortation, of Learned Divines, aſwell Papiſts, as Proteſtants in their obſervation of judgments, and applying them for the breach of the Lords day, that herein they were ſtrangely preſumptuous, that their obſervation was raſh, vaine, and impious, and they in ſo doing deſerved to be cenſured for inſufferable arrogancy? now God forbid. I preſume, the ſpirit of wiſedome will not ſuffer any moderate minde to think it: nor ever did let any ſuch a condemning cenſure and deadly doome, paſſe the pen of any upon them for ſo doing. Nor indeed, was there cauſe, nor yet is, if the judgements be wiſely applied.

For is it not acknowledged by a learned Oppoſite, that in ſome caſes, it is lawfull to apply particular judgements to particular ſinnes of particular perſons? Then why not in this caſe, if the caſe be put right, to wit, for the prophanation of the day, and not hailed and drawn to other by-ends, and by-reſpects, not intended in the production of theſe judgements? For another learned Oppoſite ſaith thus, without all queſtion, (whether the obſervation of the Lords day ſtands by vertue of Gods immediate precept in the fourth Commandement, or otherwiſe: or onely by Apoſtolicall, or Eccleſiaſticall Conſtitution) the prophanation of the day (marke the words) muſt needs bee a greivous ſinne, and powerfully-attractive of Divine vengeance, ſeeing it is acknowledged by all, that in the prophanation of that day, both Gods precept (as farre as it is morall in the fourth Commandement) is violated, and the authority, (which God hath commanded all Chriſtians to obey) is contemned. If then the prophanation of the day be a greivous ſinne, and powerfully-attractive of Divine vengeance, when God layeth his hand upon the prophaners of the day, what letteth any ſober ſpirit to apply the judgement?

Gods wayes, are not our wayes, *Eſa.* 55. 8. ſaith one; true, not in his mercies, of which the Prophet there ſpeaketh; and yet we feare not to apply his mercies to our comfort, and to the comfort of others.

But the judgements of God are unſearchable, *Rom.* 11. 33.

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what judgements? ſuch judgements as we ſpeake of? The Apoſtle ſpeaketh not of the works of his juſtice for ſin, immediate, mediate, or caſuall, which happen in the ſight of men, and are ſo made manifeſt, and are not unſearchable. But the Apoſtle by judgements underſtandeth the hidden determinations of Gods meanes to bring about the manifeſtation of his juſtice, and mercy to this and that people, as to the Jews, and to the Gentiles; which made the Apoſtle to cry out, *Oh the depth of the riches of the wiſedome, and knowledge of God, &c.*

If the ſinne be manifeſt, and the puniſhment viſible, here is not an unſearchable judgement, nor ſuch, his way paſt finding out. Theſe two places alleadged, that of *Eſay* for judgements of mercies, and this of the Romanes miſ-underſtood, and miſ-appyled to our matter in hand, do not hinder the applying ſoberly Gods judgements when they fall out upon men, in their ſinfull courſes.

Our Saviour ſufficiently (will ſome ſay) taketh us off from this raſh attempt: 1. In the blind mans caſe, *John* 9. 2. In the fall of the tower of *Siloam*, and maſſacre committed on the *Galileans*: And 3. the whole booke of *Job* ſerves to ſhew the folly of vaine men.

Firſt, For the place of *John* 9. concerning the blinde man, there is no application of any judgement by the diſciples, they doe only ask him a queſtion, ſaying, Maſter, who did ſinne, this man or his parents? They knew not the cauſe, they only ſuppoſed, there might be ſome ſin, in the one, or in the other, why the man was borne blinde: Our Saviour anſwers them, and directeth their thoughts to an higher conſideration upon the occaſion of his healing: but he condemneth them not of any raſhneſſe as in ſome other caſes he did, when ſometimes they asked him a queſtion. This text taxeth not the ſober-minded for obſerving ſinnes, and applying of judgements, when they happen.

Secondly, Concerning, *Luke* 13.1,2,3,4. it is to as little purpoſe: for here ſome tell Chriſt of that which befell the *Galileans*, and our Saviour himſelfe bringeth in the fall of the towet: but here is no mention of the peoples apprehending

of

of any sinne, for which they might apply to them the judgements: nor doth our Saviour finde fault with them for any such conceit: but hee onely maketh a supposition, if any thought them to bee the greatest sinners aboue all others that dwelt in those places, they erred in so thinking, and taught them the right use thereof, to wit, to repent, least they themselves should perish: This Text is against such as rashly judge such to be the greatest sinners, who perish by either mediate, or casuall judgements; but who doe so judge of those whom God hath punished for prophaning his day? for my part I know none of so presumptuous a spirit: we speak of the sinne, wee apply the judgement, and desire men to make the use thereof, which Christ doth here, to repent, that they may not likewise perish; and this we have warrant to doe.

Thirdly, for the whole book of *Job*, which is said to serve for this purpose, to shew the folly of vaine men, presuming to particularize the foot-steps of the Lord, as if hee proceeded in justice according to our fancies. I answer, all might well have been spared in this matter, for it maketh nothing against the observation, and application of Gods judgements, against the prophanation of the Lords day. *Job* was a very holy man, his friends could not convince him of any open crime: and yet for the strange manner of Gods afflicting him, they rashly condemned him. They reasoned from Gods hand upon him, to make him guiltie of foule offences, which they could not justly taxe him of, for which *Elihu* reproveth them: But we reason from the sinne, the prophanation of the day, (which is acknowledged a grievous sin) to the punishment, that God is offended, and therefore the sin to be avoided. In this, is neither folly, nor we vaine men, nor led by fancie, nor doe wee darken counsell by words without knowledge, for which God reproved *Job*, not *Elihu* for finding fault with *Job*; for *Elihu* his reprehension of *Job* was sound, and good, against which *Job* made no reply.

Iob 38. 2.

Iob 42. 3.

Oh, but yet some may say, if it bee denyed, that either the evill inflicted is a judgement, or that it was for this (to wit, the

the prophaning of the Lords day) inflicted, wee are forthwith put to ſhame, and ſilence.

Sooner ſaid than proved: Can any deny the evill befallen to be a judgement? For the better underſtanding hereof we muſt know the word judgement to be taken, two wayes; Firſt, for the extraordinary vindicative Juſtice, the dreadfull revenging hand of God, in his wrathfull vengeance, plaguing ſome notorious wicked ones, as the Sodomites, Egyptians, *Jehoram* the ſon of *Jehoſhaphat* with a rotting diſeaſe incurable, ſo that he ſtank above ground, and the like; Secondly, for ordinary puniſhments, which may happen to any, ſo as the word judgement taken in 1 *Cor.* 11. 29. where the word tranſlated damnation is κρῖμα, *judicium*, judgement: ſo alſo in 1 *Pet.* 4. 17. it is uſed for any kinde of puniſhment which God inflicts upon men for ſin: In this later ſenſe the evill befalling the Sabbath-breakers, is a judgement, and a due deſerved puniſhment, as the word is expounded by the learned *in Gal.* 5. 10. Shall not fire from heaven, thundering and lightning, by which ſome have been killed, be held a judgement? was not the fall of Paris-gardens Scaffold, which hurt and kild ſo many, a judgement? Theſe and other evils hapning, ſuch as be before mentioned, have been held to be judgements; and why any ſhould deny them to be ſo now, they give no reaſon, nor indeed, can they, if they take the word judgement aright, as in this caſe ſome Oppoſites doe; who affirme that irreligious contempt of Gods ordinances, appointed on this day, by the Church, and law of the Land, may pull down Gods *judgements*: yea, that if this day were changed into another, there would be as exemplarie judgments of God from heaven againſt this kinde of ungodlineſſe of men, as ever were in any ages upon the Lords day. It is no ſhame we ſee to call them judgements.

And we may without ſhame ſay that theſe evils befell them for prophaning the Lords day, and not keeping it holy. Our Church in the Homily, and in the fore-mentioned exhortation, the Fathers in that Synod, and learned men have averred as much, whoſe affirmation may be oppoſed to any private mans negation, if we had no reaſon to

ſtrengthen the aſſertion. But is it not granted that the prophanation of the day is a grievous ſin? And doth not the fourth Commandement impoſe a morall dutie, which is to keep holy the day of reſt? The ſanctification of the day is impoſed upon us, and this are we preſſed to remember. Let the day be what it will, appointed by divine authoritie, as our Lords day is acknowledged to be, wee are to keep it holy. To keep the day ſet apart by a divine inſtitution, holy, is the maine ſubſtance of the fourth Commandement, and a morall dutie: And therefore the not keeping holy the Lords day, but polluting it, is a ſinne, againſt the fourth Commandement, and the breach of a morall dutie, and therefore for this did the evills befall thoſe, that prophaned the day.

But ſome will peradventure ſay, that it was the prophanation, and irreligious contempt of Gods ordinances appointed upon this day by our Church, and the lawes of the land (ſinnes highly provoking Gods wrath) which brought ſuch evils upon them.

It may be ſo, for vaine and prophane enough are ſuch perſons, with whom the Lord is diſpleaſed, who may adde one ſinne to another, to the prophaning of the day, an irreligious diſ-regard of holy duties, with diſobedience to Authoritie: but this ſinne maketh not the other to be no cauſe of the evills hapning to them, but ſerveth rather the more to aggravate the other ſinne, and ſo more ſpeedily to haſten their judgement.

And to this, ſome, it may be, will adde an other cauſe, to wit, the licentiouſneſſe of ſuch, as have bin puniſhed, ſwarving from thoſe directions & limitation preſcribed to them. I will not deny this neither, for certaine it is, that almoſt all the inſtances which lately have beene given, are of thoſe which have runne out beyond their bounds in the Declaration: and no marvell for ſuch as care not for Gods Commandements, will eaſily tranſgreſſe the limits preſcribed by man. But yet here is no diſcord in the aſſignment of the cauſe of their puniſhment, the prophanation of the day: for in one and the ſame action, where God is diſobeyed,

diſ-obeyed, the Church diſ-regared, and authority neglected; and for all this together the parties puniſhed, yet the principall cauſe is the ſinne againſt God: as in this cauſe it is cleare enough.

Nevertheleſſe, ſome cannot peradventure be ſatisfied with all this, that it is lawfull to apply theſe judgements to particular perſons, except certaine rules be obſerved herein, ſuch as themſelves lay downe for guidance in the ſame. Theſe rules I will write downe, and then give anſwer to them as I may. The rules which I finde laid downe for this purpoſe are theſe following.

1 *Rule.* We muſt have either extraordinary revelation of the puniſhments for the ſinne, of which now there is no expectation in the wiſe: or immediately by the word wee muſt find thoſe particular ſins threatned with thoſe particular judgements, which we ſee to be executed upon them.

Sometime we finde in Scripture particular judgements threatned for ſome particular ſinnes, which ſome have committed, and beene puniſhed for. But there be above a thouſand ſinnes mentioned in Scripture, and five hundred of them without any particular threatning added. This rule is not alwayes obſervable. Wee ſee ſeverall kindes of puniſhments inflicted for ſome particnlar ſinnes, which were not threatned before, to light upon the offenders. *Uzziah* for attempting to offer incenſe, was ſmitten with an incuble Leproſie: *Nadab* and *Abihu* were burnt with fire from heaven for their ſinne: *Ananias* and *Saphira* for their lying to the Holy Ghoſt kild immediately in the place: *Jeroboams* arme withered for ſtretching it out againſt the Prophet: *Amaziah* for ſilencing a Prophet, given over to ſeek his owne overthrow: *Judas* for betraying Chriſt left to be his owne executioner: *Herod* eaten with wormes for his ſinne, yet none of theſe particular judgements were threatned for theſe particular ſinnes.

What therefore though we have no threatning that God would puniſh prophaneſſe on this day with ſuch particular judgements as have befallen them; muſt we not think thoſe evills to have happened to them for that ſinne? A ſinne de-

ſerves puniſhment, but what way and how God will puniſh, that hee reſerves to himſelfe, and ſeldome hath revealed it, though ſometimes as we ſee by *Nathan* to *David*, 2 *Sam.* 12. 11, 12. and by *Moſes* to the Iſraelites, againſt *Korah* and his company, *Numb.* 16. 30.

2 *Rule.* That which we ſuppoſe to be puniſhed, muſt bee truly, and indeed a ſinne, and not a point diſputable, but recreations on the Lords day, whether lawfull, or unlawfull, are diſputable: and therefore without unſufferable arrogancy we cannot apply the evils happening as judgements for ſin.

No truth is ſo cleare, but by agitation, ſiding, and exerciſe of wit, may become diſputable. This might bee ſhewed in many things evident enough, till they come into queſtion. The morality of the fourth Commandement was heretofore very manifeſt, and the keeping holy the Sabbath day was of the morality, and the not-keeping holy the Sabbath day, but polluting it, was a ſinne. The Lord in the old Teſtament threatned to puniſh, and did ſeverely puniſh the breach of that Law; and the ſame ſinne hee yet puniſheth in ſome, though not in all that prophane the Lords day, obſerved of us Chriſtians, as our Chriſtian Sabbath, as hath been proved.

If theſe judgements come not for the prophanation of the day, (as before I ſhewed it hath been acknowledged) wherefore hath God ſo long, and ſo often laid his hand on many? If God be not provoked to anger, hee will doe us no hurt. *Ier.* 25. 6. Hee doth not willingly afflict nor greive us. *Lam.* 3. 33. Therefore when hee doth hurt, and afflict theſe vaine, looſe, and licentious ſort of perſons on this day, what ſinne (for they doe ſinne) evidenced by Gods hand againſt them, what ſinne, I ſay, may wee ſuppoſe it to bee, but their prophaneſſe? and if the caſe bee ſo doubtfull as ſome would make it, yet whether is it not better to make this uſe of theſe judgements, to ſanctify the day with due reverence, rather than in doubtfull caſe to take our pleaſurable liberty? for the rule is good, *Quod dubitas, ne feceris*, for ſo we are ſure not to ſinne.

3 *Rule.* That we find it by obſervation to have ever been, and continually, or for the moſt part ſo.

What

What ſinne is there that may agree with this rule, that hath ever, and continually, or for the moſt part ſome judgement to ſet it out by, and by which it may be diſcovered? For as an Oppoſite in this our caſe, ſaith, are there not thouſands (more is the pitty) that prophane the Lords day in greater meaſure, than any of thoſe in whom inſtances have been made, which never felt any exemplary evill? So may I ſay of many other ſinnes, and ſinfull men wallowing in their filthineſſe; where finde we that ever and continually, or for the moſt part, that vengeance ſuffers not a murtherer to live? Have not many lived, and do not many live guilty of bloud? hath ever, and continually, and for the moſt part, the drunkard, the glutton, the adulterer, the cruell extortioner, and the like wicked ones, been made exemplary by judgements upon them, that any ſhould expect ever, continually, or for the moſt part, judgements upon Sabbath breakers?

But it is a pretty cunning for men to deviſe rules out of their owne braines, and lay them downe as *Maximes* to try their Adverſaries tenents by, and to reject them as not ſound, becauſe they agree not to their crooked rule.

Yet concerning the matter in hand let me ſay thus much, the ſo frequent accidents as ſome call them in ſo great variety, and happening ſo thick together in many places, may worke amazement, and do anſwere better to the rule, than what other ſinne with following judgements upon the offenders may be produced: It is ſaid, (and but ſaid,) that ſuch accidents fall out as frequently upon other dayes: Let them that ſo ſay be pleaſed to take the paines to obſerve, and gather a Catalogue, and preſent them to the view of the world to give ſatisfaction.

4. *Rule.* When the ſinner is taken in the very manner, the Lords hand may be obſerved therein, the ſinne co-operating with the judgement, either naturally, or morally.

When the ſinne, and the judgement meet together, it is very certain, that the judgement then points out the ſin, which is at that time committed, to be the cauſe of that puniſhment. Whilſt *Uzzah* was laying his hand upon the Arke,

he was struck dead, therefore the touching of the Arke, was the cause of the judgement: *Nadab* and *Abihu* offered
Num.10.1.2. strange fire, and whilest they were offering, fire from heaven light upon them, therefore the offering strange fire was the cause why this fire from above was sent down upon
1. Sam. 5. them. Plagues fell upon the Philistimes whilst they detained the Ark therefore the withholding the Ark was the sin which made God so to plague them, and was not a Chance. *Jehoshaphat* joyned himselfe with *Ahaziah* to make ships to go
1.Kin.22.48.49 to *Ophir* for gold, but were broken at *Ezion-Geber*, which casuall crosse befell him for that sin as appeareth by the use *Jehoshaphat* made of it afterwards, for he made not a tush of it but refused to joyne any more with *Ahaziahs* servants: the Prophet also applyed that casuall punishment to that sin.
2. Chr.20. 37. The Holy Prophet did not lightly reckon of such a hand of God, but was taught by the Lord to observe it, and to apply it to the particular sinne. Many other instances might be brought to confirme this trueth if need were out of the Scriptures. Therefore this being a rule certaine, then the hand of God may be observed against our Sabbath-breakers; for their prophanations did co-operate to the hurt of many, and to the death of some: They were punished in their actes and deedes doing. It is not the questioning to make the matter doubtfull, that can overthrow the rule laid, nor sickenesse, nor death happening when any are about a good thing; for the good thing, co-operateth not with the sickenesse, nor with the death following: preaching and praying procure not hurts, nor evils, and therefore cannot be produced fitly for this case, to take the sober minde off from observing Gods punishments upon such as we speak of in this discourse.

It is a truth undeniable, that the true estimation of things dependes not upon the events or accidents following it: for where the acts be apparantly good, the ill events and accidents concurring, cannot make the good to become evill, nor to be so judged in any wise mans understanding, nor the party afflicted to be judged ill of, in his good act, by men charitably-minded. But on the contrary, if evill events, and ill accidents meet with ill deedes, there the offenders may

without

without the breach of Charitie, be judged to bee juſtly puniſhed. And I ſuppoſe that evill events and ill accidents, happening very often where acts be done which be ill, in great probability, may probably witneſſe Gods diſpleaſure againſt ſuch as ſo doe evill without prophanely making the Lord to beare falſe witnſſe with us in ſych a caſe.

5. For the rule of retaliation, it is not applyable to our purpoſe, and therefore I paſſe it by, as neither furthering, nor hindring the cauſe in hand. Though upon the Lords day God may proceed againſt prophane men by retaliation, as for inſtance known to my ſelfe to be a truth: A lewd fellow tall and ſtrong, in a Market Town upon a Lords day drinking in an Ale-houſe with his fellow, they fell out about ſprinkling of the Cup with an Orenge-pill, and were ſo inraged, as this bigge fellow wounded the other deadly, whereupon he fled into the Low-Countries; a yeere after the ſelfe ſame day twelve-month on the Lords day, in the ſame Town returned he home; as ſoone as he was come, one skilfull in fencing (but a little fellow) would goe and drink with him, and in drinking, they two quarrelled about the ſprinkling of the Cup with an Orenge-pill, who could doe it beſt; but when the little fellow ſtood upon his skill, the other ſaid, that if hee durſt ſay he could ſprinkle it either better, or as well as hee, hee he would fight with him, the other apt enough thereto they agreed, fourthwith into the field they went taking their ſwords; the little fellow after a few bouts, ranne the other quit thorough, who being tall, cloſed with him, and ſtuck his ſword in the little fellowes back, and broke it, whilſt the ſword was in his owne body, and then fell down and dyed in the place, the other went back into the Town, but dyed alſo that day.

6 *Rule.* The conſcience of the ſinner is many times a good directer to point out to us that curſed thing: If ſo, then what ſhall we ſay in this caſe? for divers Prophaners of the Lords day, have upon their hurts felt withall the accuſation of conſcience, and acknowledged, that thoſe harmes befell them for doing ſuch things as they did on the Lords

Lords day. Some dying bewailed their ſinnes, others living made good uſe thereof, and herein reformed themſelves, of which examples may bee brought to make this good.

From all this which hath been delivered, it may appeare I hope that it is not raſh preſumption, nor any vaine, and prophane obſervation, to take notice with reverence of the immediate, the mediate, and caſuall judgements which happen upon the Lords day, for the better ſtirring of us up to the ſanctification of the whole day, with readineſſe of will, to the honour of our Lord Jeſus, ſo it be without ſuperſtition, and hypocriſie; which ſuch as underſtandingly know to obſerve the day aright, are farre from both in their intention and practice.

CHAP. XXVIII.

Of the ſerious ponderation of theſe things.

CHriſtian Reader, that loveſt thine owne ſoule, lay aſide all prejudice in the cauſe, labour for ſelfe-deniall, and be in love with the truth: Behold the Primitive times, weigh the records of our Church, the care of Emperours, and Kings, take notice of the Decrees of Councells, and Synods, the judgement of the learned in the Church, both the Ancient and Moderne, the many to the few of a contrary minde, and lay to heart theſe ſeverall kinds of Gods judgements, by all which we may ſee, what God, and all good men, would have us to doe, and what to avoid on this day without any Judaizing at all; For we doe not put, as the Jewes did, holineſſe in the day, as holy in it ſelfe, but as a day ſet apart by divine authority, for holy duties: Nor doe we make our reſt holy, but in the uſe of it requiſite to holy performances of the ſacred duties of the day: for without ceſſation from our own profits and pleaſures, we cannot apply our ſelves to Divine Services; and therefore it being both as a meanes to take us off, from the hinderances of holy duties, as alſo a furtherance

to

to the exercises of holinesse, which on this day are publickly and privately to be performed, we presse the keeping of a Rest: If we be well understood, I suppose none would say, wee did Judaize, nor call us by the new reproachfull name of *Sabbatarians*: we hold no more for restraint, than holy men have done in former ages. Doctor *Heylin* doth tell us that the fifth and sixth Centurie were fully bent to give the Lords day all fit honour, not only in prohibiting all unlawfull pleasures, but in commanding a forbearance of some lawfull businesses, such as they found to be most hinderance to religious duties. S. *Augustine* long before, allowed on the Lords day no wandring about woods, and fields, with noyse and clamours, no telling of tales, no playing at dice, nor dancing on this day: yea, he findes fault, that whilst they rested from a good work, the work of their calling, they rested not from vaine and trifling works, as if (saith he) one time of the day were set apart to the Service of God, and the rest of the day and the night, to their owne pleasures. *Tertullian*, before him telleth us, how holily the Sabbath was kept after the breaking up of the Congregation, as before hath beene delivered. And it is worthy to be marked out of Doctor *Heylin*, though he make mention of recreations, *cap.* 3. *pag.* 84. & *cap.* 4 *pag.* 123. in his Historie of the Sabbath; yet hath he not produced any one testimonie of any one Father for the now conceit of Christian libertie concerning recreations, of which he saith, after dinner until Evening Prayer, and after Evening Prayer untill the time of Supper, there is no question to be made, but all were practised, which were not prohibited: But had there beene prooses, hee surely would have produced one Father or other for them. But come we now to our Opposites, and see what they say for us without Judaizing, and insteed of all the rest, I take only here the learned, Bishop *White*, who saith thus, so farre forth as secular labour, and pastime, or recreation, are impediments to sacred and religious duties publick or private to bee performed upon holy dayes, they are to be avoided, and abstinence from them must be used according to the equitie of divine law, and the

In Serm. de tempo. 251.

See before Mr. *Ererewood.*

Pag. 226. 227. 261.

precept of the Church, otherwise they are sacrilegious (citing *Cyrill* for his purpose) because they are meanes to robbe God of his honour, and to hinder the spirituall edification of Christian people; and because abstinence from labour, and from recreation upon the holy day is subservient to the exercise of religious duties; and on the contrary, secular labour, and pastime, are impediments thereunto, and if they be acted at such times, as the precept of God, and the Church prohibit, they are prophanations of Gods holy day: The same learned Father in another place in his book against *Braborn*, saith, that because the Lords day, and other holy dayes are devoted to the Service of God, and appointed to the exercise of religious and spirituall duties; Christian people are to perferre their religious offices of those dayes before their wordly pleasures, and profit, and the more observant they are hereof, the more they please God, if other actions of their life, be sutable to their devotions: yea, he saith further (and so much as we may say, and no more) that devout Christians, who are so piously affected, as that upon the Lords day, and other holy dayes, they doe resolve to sequester, and retire themselves from secular businesses, and ordinary pleasures and delights, to the end they may more freely attend the service of Christ, and apply their mindes to spirituall and heavenly meditations, are to be commended, and encourged: For the doing thereof, is a work of grace, and godlinesse, pleasing and acceptable to God: for which he quoteth, *Col.* 3. 2. *Joh.* 6. 27. Let none say, that flesh and blood cannot apply it selfe so holily, an whole day together: For, first, flesh and blood shall not inherit the kingdome of heaven, 1 *Cor.* 15. 50. Secondly, we must strive to doe by grace, what wee cannot doe by nature, else we shall never doe at any time true service to God, according to any of his Commandements. Thirdly, God must not loose his right of service from us, because we have procured to our selves wretched natures, soone weary of all spirituall duties. Fourthly, lazie servants can hardly undergoe any labour, much lesse to hold out a day, yet the awe they beare to their earthly Masters maketh them to doe it: so

Object.

Answ.

should

ſhould Gods feare move us to this. Fifthly, Imperfections through corruption of nature are one thing, for they bee in the beſt: but to nouriſh them, and willingly to yeeld unto them, is another: I cannot doe what I ought by nature, will I therefore not endeavour to doe what I ſhould doe by grace? God forbid. Sixthly and laſtly, let me ask any pious heart, any conſcionable Chriſtian, why ſhould men be more indulgent to weak nature, yeelding to fleſh and blood, in and about the fourth Commandement, for keeping of a day wholly to him, than in and about our whole ſervice and obedience to any of the other nine? Seeing God hath made his diſpleaſure ſo remarkable in many judgements againſt Sabbath-breakers, both aforetime under the Law, and now ſince under the Goſpel.

Let me againe ask, is there any true Chriſtian and lover of Jeſus, but will out of conſcionable and mature deliberation approve of ſuch a pious and heavenly obſervation of the day, as the before mentioned reverend father ſpeaketh of, yea and count them moſt happy that could delight themſelves in ſo heavenly a manner, for the only honour and glory of Chriſt?

If ſo, then let me once more be bold here to ask: Firſt, why are any derided, mocked, and abuſed with the opprobrious name of *Sabbatarians*, who ſeek thus to extoll and magnifie the Lord of life without Jewiſh ſuperſtition? Secondly, why ſhould any bee offended with the endeavour in any to keep ſtrictly the day, though they cannot attaine to the perfection of it? ſeeing it is not reprehenſible; no Scripture againſt it, no Fathers reproving it, no Councell condemning it, nor any holy men cenſuring it, as Judaizing in any age, ſince the glorious Aſcenſion of Jeſus Chriſt? Thirdly, why may not men bee taught thus to doe? why may they not be exhorted to put to their beſt endeavoures to attaine unto it in the beſt manner they can, ſo it be without ſuperſtition and putting any holineſſe in the day it ſelfe? Fourthly, why ſhould wee not on this day, one day in the week, give Chriſt all the glory we can poſſibly, in our love to him, and moſt ſolemnely ſhew it forth to the further

gracing and magnifying of his name? If any be desirous to answer these questions, let them first turne their thoughts to Christ, and hearken then what conscience will say, and thereafter make their answer.

CHAP. XXIX.

Concerning sports unlawfull at all times, much more on the Lords day; and why sports lawfull at other times, are on this day to be forborne; with some objections made, and answers to the same.

See Master *Benham* his Society of Saints *pag.* 160. 176. his religious and large discourse about sports and recreations.

CONcerning sports, games, and pastimes, it is agreed upon, that they are not all of one sort: Therefore let us consider what those be which are to be forborne on the Lords day.

1 All sinfull vanities, which bee unlawfull by Gods word, as fooliſh talking, and jeasting, *Eph.* 5.4. Idle words, *Mat.* 12. 36. corrupt communication, *Eph.* 4. 29. toying wantonnesse, *Rom.* 13. 13. Compotations, excesse of wine, or strong drink, lasciviousnesse, either in words, songs, gesture, or action, banquettings, 1 *Pet.* 4. 3. Revellings reckoned among the sinnes of the flesh, which seclude from heaven, *Gal.* 5. 29. and practised amongst the Heathen, and condemned by S. *Peter*, as Heathenish, with other sins accompanying it, 1 *Pet.* 4. 3. Ryoting, *Rom.* 13. 13. These so condemned by God himselfe, none may use at any time, and much lesse on the Lords day, or any holy day: And yet if our pastime-followers bee with-held from all these, their rude sporting would be no delight to them: For the common Rusticks doe horribly defile themselves with these things, as the fruits declare in their drunkennesse, fighting, quarrelling, bastard-breeding, and the like, besides murthers committed sometimes.

1 Pet. 4. 3.

2 All sports, games, pastimes, and pleasures, which bee made unlawfull by the Lawes of our Land, and Canons of our

our Church, are not to be used at other times, then not on the Lords day, by the rude vulgars and common multitude, who are prohibited, first all Beare-baiting, Bull-baiting, Interludes, common Playes, Bowling, Diceing, Carding, Tables, Coits, Cailes, Luggets, Shove-groat, Foot-ball, Fencing, and all meetings out of their owne parishes on the Lords day, for any sports or pastimes whatsoever. Secondly, All such sports and pleasures as cannot be done, but by such persons as are prohibited to wander abroad, and by the Law judged to be vagabonds, and wandering rogues: such bee Jugglers, Fortune-tellers, Fencers, Gipsies, Players, Pipers, Harpers, and wandering Minstrels, Players upon Tabors, and Timbrels, Souldiers tossing the pike, going as wanderers to get money on this day. Thirdly, all pleasures in prohibited places, as Gaming-houses, Bowling-alleys, and Tipling-houses. Fourthly, all sports whatsoever in the Church or Church-yard forbidden by the Canons of our Church in those places; and here, methinks, the reason is good, if sports and playes pollute an holy place, then sports and pastimes pollute an holy time.

3 All sports, games, playes, pastimes, and pleasures, as have been condemned by the consent of ancient Fathers, Imperiall Constitutions, edicts of pious Kings, by the learned Fathers, and Divines in Councells and Synods, and many grave and worthy Clerks, Protestants, and Papists, have spoken against it, in honour and due reverence to their persons, and learned judgements, we should forbeare on the Lords day: For that in other things they are much regarded, their judgements are approved, and their authorities alleadged. And may it not seem reasonable unto us in this thing, which men acknowledge to be only matter of recreation, to condiscend unto them? especially considering that no ancient Father, no Councell, no Synod, can be produced for allowance of sports, games, playes, and pastimes to be used upon the Lords day: nor can be exercised on this our Lords day within the bounds of the Apostolicall rules, made by the holy direction of Gods spirit, for the use, and practise of indifferent things which may not be done to greive another uncharitably,

bly, *Rom.* 14. 15. not whereby another may ſtumble, be offended, or made weak, *verſe* 21. 1 *Cor.* 8. 13. For we muſt give no offence, 1 *Cor.* 10. 32. nor muſt we look what ſimply in it ſelfe is lawfull, but what is convenient, or expedient, or profitable, 1 *Cor.* 6. 12. and 10. 23. and that the ſame be to the glory of God, 1 *Cor.* 10. 31. Theſe rules are holy and heavenly, and binde the Conſcience though upon conceit of Chriſtian liberty, few make conſcience of obſerving them, when yet notwithſtanding, the Chriſtian liberty which ſome talke of, if it be not rather licentious looſeneſſe, is either reſtrained within the limits of theſe rules; Of which the Apoſtle Saint *Paul* made great Conſcience; but many in theſe dayes make a very jeaſt and mock of, as too preciſe, a nicitie, and a loſſe of Liberty. What the ſports, games, paſtimes and pleaſures be, which the Fathers have declaimed againſt, what the edicts of Kings and Emperours have diſanulled, what Councells and Synods have decreed againſt, and what Learned and Godly men have both written and ſpoken againſt, have been before ſet downe, to which I adde here *Concilium Antiſiodorenſe* in *Anno* 614. a thouſand yeares ſince, at which were 45 Biſhops and others of the Clergie, learned men, who did forbid, and expell publick dancing of women: *Synodus Turonenſis* in *Anno* 1583. prohibited on the Lords day, rioting, publick Feaſts, Galliards, Dancing, Clamours, Morices, Hunting, Hawking, to ſerve wine or victualls in Innes, or victualling houſes, to any but ſtrangers, the playing of Prizes, Comedies, Tragedies, and other ſpectacles. In *France*, in the raigne of *Charles* the ninth, and *Henry* the third, all dancing was prohibited under paine of impriſonment: For what doth dancing produce in the rude vulgars, but laſcivious wantonneſſe, and the fruit, the begeting of baſtards, and ſometime thereupon hath enſued unnaturall murthers by Mothers, thereby thinking to hide the former ſin: Of which there be too many examples, and of which one inſtance before of one gotten with child on the Lords day at night, after dancing.

1 Cor. 8. 13.

4 All ſports may well be judged to be forborne on the Lords day, which God hath by his hand ſhewed his diſpleaſure

ſure againſt, upon the actors on this day: for the reverence we owe to God, in beholding his handy work by which he leſſons us, and giveth us inſtruction; if it be not to obſerve the day better, to what then? if we ſhall make this uſe of it, I am ſure we doe not offend. Thus we ſee what ſports are on this day to be laid aſide; And if ſo, I hope well, the day will be better employed of many.

Let it not be offenſive to any that I propound theſe Reaſons to their pious conſiderations, to leave their paſtimes this day.

1 The Scripture forbidding the doing of our own waies, finding our owne pleaſures, and ſpeaking of our owne words *Eſay.* 58. 13. By our *owne* he doth meane what we do pleaſe to doe, or ſpeake without warrant from him, of our owne heads, from our owne worldly or carnall deſires, for all this is properly our owne: But if we doe what God commandes, and what he warrants us, that is not properly our owne, but Gods: For in the former we doe ſerve our ſelves, and are our own: in this we ſerve God, and are his. This ſcripture is the only place in holy writt which teacheth us how to keep a Sabbath ſpirituall unto God, by teaching firſt what to avoide, and then what we ſhould be taken up with, on this day (to wit) with an honourable eſteeme of the day, in conſidering whoſe day it is, Gods holy day; then what delight we take in it, as a Sabbath day, and count it honourable, and ſo doe him honour, ſhewing that we delight our ſelves in the Lord, *verſe* 14. This text ſpeaketh firſt, of nothing proper to the Jewes, but what is common to us, in keeping our Chriſtian Sabbath with them. And therefore the Prophet doth mention onely the Sabbath day, and not their ſeventh day. Now Chriſt is ſtill Lord of the Sabbath, *Matt.* 12. 2. Here is nothing ſpoken but what is durable for ever, in keeping an holy day to the Lord: which is, Firſt, That the day be held an holy day. Secondly, That it be of the Lord. Thirdly, That it be a reſt day. Fourthly, That we delight in it and eſteeme it honourable. Fifthly, That on this day we honour him, not doing what we pleaſe, but forſaking our ſelves, do what he would have us to doe, and

Heb. 4. 10.
Judg. 2. 19.

ſo

so to manifest our delight to be, that day in the Lord. In all which I would faine know what is there that doth not belong to us in keeping our Christian Sabbath? Thirdly, the scope of the Prophet tendeth as well to us, as to them: for as in the former part of the Chapter, he had laboured to reforme the abuse in their Fasts, so here the abuse in their Jewish keeping of the Sabbath externally in an outward service, and rest, mixing withall their own wayes, pleasures, and speeches, but did not keep it as holy to the Lord, in a spirituall manner, with delight to honour God, as they ought to have done. Doth not this tend to the reformation of keeping our Sabbath, as most doe, as the Jewes did theirs, externally, mixt with our own wayes, pleasures, and speeches, but not internally with a spiritually delight in the Lord? Therefore this Text is fitly urged by our Learned Divines for the religious observation of our Sabbath day.

2 The force of the fourth Commandement, is yet of continuance, and bindeth us, as in the former Treatise hath been proved, on our Lords day; and first to a rest, then to the imployment of that rest to an holy use, and so to keep the day holy. But sports and pastimes are not (to speak properly) any rest, nor are they any holy duties for which we rest, thereby to keep the day holy to God: Therefore to be forborn this day.

3 It is reasonable in all equitie, to give God one day wholly to him for spirituall worship and service, and for the spirituall good of our own soules for ever, who hath given us six whole dayes for our own service, and for our outward and worldly estate concerning our bodies, which be here but for a time: why should wee then grudge to forbeare sports for one day, denying God his own right, and our poore soules their spirituall good, for to satisfie the corrupt minde with corporall delights on this day?

4 The libertie of sports, pleasures, and pastimes, on this day, steale away the heart from God in time of Divine Worship: The thoughts of these pleasures choak the seed of the word, for pleasures as well as worldly cares choak them, saith Saint *Luke*, and more too, saith Learned Bishop *Downham*,

Luk. 8. 14. On the fourth Commandement.

Downham, for nature, ſaith he, preſſeth youth more to plea-ſure, than others to their wordly profits. So that the thoughts of them doe not only hinder in time of hearing, but doth quite take away the heart, from after-meditation, private prayer, and conference, without which hearing for the moſt part becommeth fruitleſſe. Now if this libertie were reſtrayned, and they ſet to ſinging of Pſalmes, and other Chriſtian, and heavenly recreations (as *Durand* before calleth them) they knowing whereto they ſhould hold, they would bee more attent in the Church, and better exerciſed out of it: eſpecially, if they were made to know, that not to ſerve the Lord God with joyfulneſſe, and with gladneſſe of heart, doth not a little anger, and provoke God to wrath, *Deut.* 28. 47.

5 If ſports, and paſtimes have any allowance from God, it is either Legally or Evangelically. But not Legally, for the letter of the Law bindeth ſtrictly: Not Evangelically, for albeit the rigour of the Law, be mitigated by the Co-venant of grace, and wee by Chriſt freed from the curſe thereof, yet nevertheleſſe we are tyed in love, and in thank-fulneſſe to the uttermoſt of our power, withall our hearts, mindes, ſoules, and ſtrength, to ſerve him, and to take the benefit of ſuch times, as bee ſet apart for his glory, and wor-ſhip, and to be taken up therein with ſpirituall delight in ſuch ſervice to the Lord our God. For grace is more binding by the Goſpel upon the regenerate, than the Law can bee forceable upon naturall men: If therefore the Law doth not admit of idle ſports on the Sabbath, then much leſſe the Goſpel, which doth more enlarge our hearts with the love of Chriſt, and more forceably takes us off from making any proviſion for the fleſh, to fulfill the luſts thereof, if in truth it be powerfully in us.

6 All ſports, and paſtimes on the Lords day are to be for-borne, whilſt the lawfulneſſe and unlawfulneſſe is in queſti-on by the moſt judicious and greateſt Divines at home and abroad, and the ſame not decided for lawfull, by any of the Fathers, Councells, or Synods, but rather held un-lawfull: for in ſuch a caſe to forbeare is ſafe without ſin, but

if any one shall sport, play, or use pastimes, on this day, must either side with the one sort, or with the other, and yet unresolved, because the controversie stands undetermined by some indifferent Umpire, or he doth presume of his own knowledge, to be able to judge in such a doubtfull case, to lead his conscience to doe such things, which is both too high a conceit, and very dangerous, or else is daringly over-bold in love to sports and pastimes to follow his pleasure and will, whilst his conscience must needs remaine in suspence and doubting, which is no little sinne, *Rom.* 14. 23. and is no small signe, that such a one is a lover of pleasure more than a lover of God, in that he dareth to attempt the wounding of conscience, and the breaking off of his sweet peace between God and him, by so short a time of carnall delights: For acts in doubtfull cases cannot be without sinne, and to sport with sinne is folly, which without pardon is the soules deadly wound, and destruction of the whole man.

7 Nothing is more warrantable to be done on this day, and on this our day under the Gospel, than was on their day under the Law; understanding the Law in its originall, and set apart from the accessory precepts added thereto, and durable only for a time. But under the Law, no sports or pastimes for corporall pleasure were allowed on their Sabbath day; and therefore to be forborne on this day: For, concerning sports on their Sabbath, wee read not in any place of the old Testament, either for allowance or practice thereof. Indeed, we read in *Exod.* 32. 6. 18, 19. of eating, drinking, and rising up to play, singing, and dancing; but it was upon a day made for the service of the golden Calfe, and honour thereof, but condemned by S. *Paul* 1 *Cor.* 10. 7. and greivously punished by the command of *Moses*, *Exod.* 32. 28. wealso read (but when there was no King in *Israel*, and when every one did that which seemed good in his owne eyes) that the daughters of *Shilo*, on a Festivall day of the Lord, came out in dances, *Quod erat*, saith *Peter Martyr* on this place, *Die Festo abuti*: Neither doe wee read, that it was a mixt dancing of men and women together, as our dances

Iudg. 17. 1. & 18. 1. & 19. 1. & 21. 25.

dances pleaded for commonly be, contrary to all the inſtances in holy writ. We may alſo heare what that learned Biſhop *White* telleth us, how the Rabbins out of the *Talmud* affirme, that it was permitted yong people to recreate and ſport themſelves upon ſome part of the Sabbath, with running, leaping, or dancing, provided that it bee in honour of the Sabbath: Note this well, then not for meere corporall recreation, as our youths uſe their ſports. But what credit can be given to theſe late Rabbins? For it is well knowne, that the Jewes in the time of the Fathers, became prophaners of their Sabbaths, by revelling, and the like, as learned Doctor *Prideaux* witneſſeth; and therefore their example not to be imitated or regarded. Page 138.

8 Needleſſely to doe on the Lords day, what may (if out propably) hazard ſinning, and ſo the provoking of God to anger, is a great preſumption that the hearts of ſuch are not poſſeſſed with that holy feare, which maketh men ever jealous of their doings, leſt peradventure they ſhould at any time offend God. But for ſuch to ſport on the Lords day, as have vigour, ſtrength, and health, to expreſſe the bodies activity in their pleaſurable delights (for of ſuch the controverſie only is) it is needleſſe, whether you reſpect their bodies, or their mindes, and ſpirits. And therefore of ſuch are ſports to bee forborne this day.

1 *They are not needfull for the body:* If the body hath loſt any ſtrength by weekly labour, ſtirring ſports, and paſtimes which are commonly performed with violent motion, cannot repaire the loſt ſtrength. Firſt, they are not the ordinary meanes appointed by God for recovery thereof, but wholſome food, quiet reſt, moderate ſleep, good phyſick, and the like, as the cauſe ſhall require. Secondly, ſports, and paſtimes are commonly ſo violently purſued, as mens bodies grow thereby the more weary, and ſo in ſtead of repayring, decay their ſtrength. Thirdly, for ordinary and common refreſhment, for the reviving of the body to returne with more lightſomeneſſe and alacrity to work, God hath given the painfull labourer reſt and ſleep in the night, for every dayes labour a nights reſt, for ſix dayes, ſix nights, as in

his wiſdome he thought fit, and ſufficient, according to that in the *Pſal.* 104. 22. 23. Man works on the day, and reſts at Evening. But now for bodily ſtrength, if weakned by labour in the weeke before, to refreſh it for the weeke following, a man hath firſt the Saturday night, then the whole Sunday from ſervile labour, and laſtly Sunday night, two nights and a day for corporall reſt, ſo that to an healthy body apt for labour recreations, ſports, and paſtimes this day are needleſſe, for if every nights reſt in the week day can by Gods bleſſing preſerve ſtrength, recover the decay of it, and make it apt for new labour, then much more two nights and a day, if we pray for a bleſſing thereon. Fourthly, The perſons addicted to ſporting may be reduced to three ſorts, either to induſtriouſly-painfull, or to ſlack-handed, idle and lazy in worke, or to the holy day perſons, ſuch as either have little or nothing to doe, living idlely like Droanes in an Hive upon the ſweat of other mens brows, inordinate livers not worthy to eat: Theſe laſt neede no recreations but rather a whip for correction. The ſecond ſort are either rich mens children, (not wearied with worke whoſe labour is rather a loytering than painfull diligence) or ſlouthfull ſervants; ſports, and paſtimes to theſe two rather increaſe in them idleneſſe than a will to work, for theſe commonly are they which follow moſt after ſports: And experience telleth us, that ſuch as moſt love pleaſure, are the leaſt takers of pains, the greateſt Loyterers, and the lazieſt work-men, and labourers. The third ſort which get hardly their living with the ſweat of their brows, poore men, and their poore children crave quiet reſt, and not painfull paſtime. For ſports are often performed with greater labour of the body than the work of a mans vocation. Reſt is beſt for theſe; and ſporting, and paſtime needleſſe in reſpect of their bodies.

2 Theſſ. 3.

2 *They are not needfull for the minde and ſpirit:* For what good can ſports, gameing, and paſtime, afford man in this reſpect on this day, after he hath been in Gods houſe? Can they ſharpen his deſire to returne more chearefully to delight in holy duties? It is impoſſible, and the clean contrary is found by experience in ſuch as turne the Sabbaths

holy

holy rest, and their time, which should be for meditation, into pleasureable recreations.

They cannot this day set an edge on, nor sharpen the spirit to make the body more vivacious, cheatfull, and lively to goe about a mans calling, trade, art or profession, in the week following.

1 *Sports and pastimes on one day have no such vigour and force to hold up the spirits* for an after dayes worke.

It is the nights rest, and not the sporting on the Lords day, that doth it.

2 *They are not seasonable recreations on this day, to quicken the spirits by them*: For seasonable recreations is in labouring time, and is to be intermixt betweene labour, and labour, for to refresh the wearinesse of the spirits, to returne speedily againe to labour. Recreation is, or should be, as a baite to a Traveller, a bit, and away, as a whetting to a Mowers sithe to cut afresh, or as an houres sleepe in the day time, short and sweet, to a wearied man, that must hold to his work: But the Lords day is not the time of Labour, but of rest: There is a rest a night before, there is a rest on the day, and the nights rest following: What needs then recreation in the time of so much rest, when recreation hath ever relation to labour, and not to ease.

3 *There is no cause of the dulling and blunting of the spirits on this day*, that there should need sports, and pastimes for recreation: For if *the spirits be wearyed* this day, it is one of these waies following.

1 *Either* with bodily labour about worldly businesse, which ought not to be done, which rather men should with tears bewaile, than leaving labour to runne to sports for recreation.

2 *Or with* the rest of the body in doing nothing, but either standing idlely, sit chatting, or lying asleep like beasts, and so become drowzie, or lazie.

Because most persons ignorant of the heavenly use of an holy rest, know not how to bestow the time, but either about the world, or about pleasures, when they are out of the

Church. But the well instructed know how to spend it better, and if slouthfull drowsinesse should take hold on them, they know how to stirre their bodies by walking, and in walking to meditate on Christ and his benefits alone, or to have some to conferre with, or to goe else alone to prayer, or having a family to instruct them, and so shake of their slouth, and not by gaming, sporting, and playing.

3 *Or else the spirits are dull by going to the Church, and there continuing for the time:* If this be alledged;

1 I aske, how long are such persons in the whole dayes space at the Church? In some Parishes (and too many of them) one houre in the forenoone, and lesse in the afternoone, or an houre and halfe in the forenoone, and as much in the afternoone, and grant to the utmost in the whole day, three houres and a halfe, or foure houres, and that also at divided times, with a long pause betweene, perhaps of three or foure houres. Can foure houres in and about Christs Service and Worship, in twenty foure, dull and weaken the spirits of any, which carry the name of Christians, and have any life of saving grace in them?

2 I aske againe of these lovers of pleasures, first, whether they come soone to Church, and are at the beginning, and so abide to the end? Secondly, while they stay there, doe they not sleep? or doe they not sit idlely gazing about? or are they not carryed away with many by-thoughts? If so, as too true, can they then plead the dulling of their spirits by so staying sinfully in the Congregation, drawing neare with their bodies, but in soule and heart be farre from God?

3 I aske them, are they indeed devout Worshippers, and attentive hearers? and doe they so understand themselves, that they know what they have beene doing, what they have reaped thereby? then surely they cannot depart away dull in spirit, but bee glad of that they have heard, glorifying the word of the Lord, and so depart away with joy, because they have understood the words declared to them. Neither is it possible, that they should be so possessed with such prophane dotage and folly, that they should think

Act. 13. 48. Neh. 8. 12.

think (if they found any dulneſſe in hearing) that ſporting and playing, gaming, and paſtime, to be the meanes to remove ſuch ſpirituall dulneſſe, and to recover their ſpirits to a more chearfull and quicker attendance to Gods word, with joyfulneſſe of minde and heart in the uſe of Gods ordinance? So to think is both without religion, and alſo void of very reaſon it ſelfe.

Therefore from hence, and from the ſubſtance of all that hath beene ſaid, I conclude, that on this day, ſports, games, and paſtimes, are needleſſe, and to be forborne.

And here I end, praying thus for my ſelfe and others.

Oh Lord have mercy upon us, and incline our hearts to keep thy Law; And this our ſacred day, to the honour of thy Sonne our Lord Jeſus Chriſt: And from Judaizing and Paganizing; And from all prophaneſſe good Lord deliver us.

JOHN 7. 17.

If any man will doe his will, hee ſhall know of the Doctrine whether it be of God, or no.

Finis hujus Operis.

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